



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

### Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

### About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>

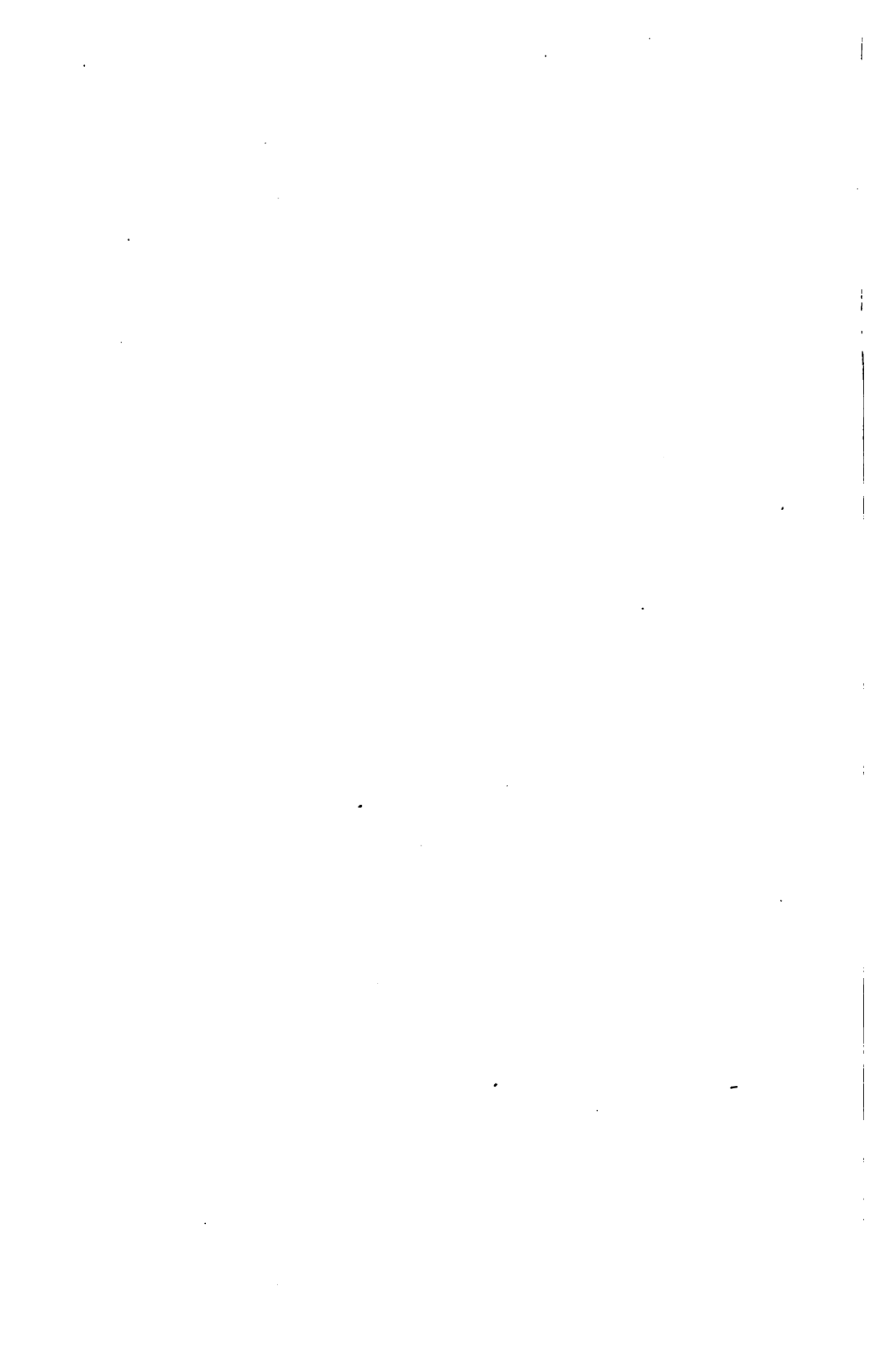
ECCE CONSILIUM  
OR  
THE GREAT REVELATION.



6000989885





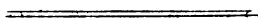


# ECCE CONSILIUM.

The Great Revelation.



"The Bible is a Self-interpreting book. There must be in it an Answer to all Questions. Find the Key, and the Riddles in it are Solved."



LONDON:  
SIMPKIN MARSHALL & CO.,  
STATIONERS' HALL COURT, E.C.

—  
1872.

[Entered at Stationers' Hall. All rights reserved.]

101. j. 2.

**LONDON:**

**PRINTED BY EDWIN S. BOOT, 38, GRACECHURCH STREET, E.C.**

## CONTENTS.

---

CHAPTER.	PAGE
i. Introduction - - - - -	I
ii. Symbolism of Scripture - - - - -	8
iii. The open history of the Judæan world, which commences with the Call of Abraham - - - - -	11
iv. The opening up of the Universal Covenant - - -	31
v. The Restoration of the Jews, and the Re-gathering of the Gentiles - - - - -	36
vi. The Work of Redemption - - - - -	47
vii. The Voices of the Prophets respecting the time and purpose of Christ's earthly ministry - - - - -	61
viii. The Teaching of Our Lord - - - - -	67
ix. The Teaching of Our Lord (continued) - - - - -	77
x. The Teaching of Our Lord (continued) - - - - -	87
xi. The Teaching of Our Lord (continued) - - - - -	97
xii. The Teaching of Our Lord (continued) - - - - -	106
xiii. Foundation of the World. End of the World - - -	116
xiii. The Old Heaven passing away; the New Heaven and Earth appearing - - - - -	132
xiv. Prophecies of the New Jerusalem - - - - -	143
xv. Babylon of the Apocalypse, or Old Jerusalem - - -	157
xvi. The Lion of the Tribe of Judah - - - - -	164
xvii. Apostolic Testimony - - - - -	168
xviii. The Great City. Its Symbolic Names - - - - -	173
xix. The Scarlet Woman - - - - -	180
xx. The Trade and Commerce of Mystic Babylon - - -	186
xxi. The Woman Drunken with the Blood of the Saints - -	190
xxii. The End of Time - - - - -	197
xxiii. The Martyrs Sacrificed - - - - -	200
xxiv. The Star falling from Heaven - - - - -	206
xxv. The City was divided into Three Parts - - - - -	211
xxvi. Notes on Revelations - - - - -	217
xxvii. Present Condition - - - - -	224



# ECCE CONSILIUM.



## CHAPTER I.

### INTRODUCTION.

ONE of the signs of modern times is the universal upheaving of the public mind regarding matters of religious belief. There exists a state of unrest, of dissatisfaction, of positive unbelief in the reality of a divine revelation given to man.

Even those who will not admit of a doubt upon the subject, are bewildered and troubled by the palpable contradictions attending the popular exposition of the Bible.

Amid the turmoil and strife of tongues, there arises a longing for repose, "Oh, for an antidote for the unrest," which comes as a cry of want and pain from the souls of those to whom belief is vital, but whom reason and reflection force to leave the trodden paths of religious faith, and in answer to this cry we ask, is it not within the bounds of possibility that great and learned men, even good men and true, have failed to grasp the full significance of the Scripture language, and that

they, while believing themselves to be the interpreters of the mind of the Spirit, are but the expositors of human opinions.

Now, we, with the diffidence becoming those who attempt so much, essay to prove the truth of the sentence which we have adopted as our motto, namely, that the Bible is its own interpreter, and moreover we assume to have found the key.

While we admit that some of the ideas connected with our scripture exposition are by no means new, we claim to present them in a light and in a connected form, which is, we believe, entirely new. And here we acknowledge our obligation to a writer who passed from earth during the seventeenth century, but who left behind him a work in which is embodied some of our most cherished thoughts, and these being clothed in language which could not be improved upon, we have chosen to give the passages with quotation marks, almost verbatim.

The method of interpretation herein adopted, rests upon the internal evidence of the Bible, which proves itself to be—from Genesis to Revelations—a religious history of God's separated people, the Jews. Mixed up with their history, and inseparable from it (up to a certain date), are matters connected with the future destiny of all humanity. Yet the story from beginning to end, may justly be entitled, "The Rise and Fall of the Judean Empire."

We ask our readers to renew, with us, the search after the "treasure hidden in this field" of God's truth. Its riches are inexhaustible, and we are assured

that the result of our labour will not only enhance the glory of God, and remove the dishonour now cast upon His name, but that if we can establish the truth of our explanation, it will prove that to be true, concerning the whole book, which Archbishop Whately predicted concerning the book of the Revelations as follows :—"A day will come, when all the significance of the Apocalypse will appear; the veil will be lifted from this wondrous book, and it will be found, strength in the fire, giving songs in the night, songs of joy and deliverance."

In order to effect such a deliverance as is here indicated, we have been led to adopt a method suggested by the words of a late writer.\* "If in an ancient palace, re-opened, after it had been shut up for centuries, we were to find a hundred golden shafts, or pillars, for which nobody could suggest a place, or a use, and if, in some other quarter of the palace, far remote, we were afterwards to find a hundred golden sockets fixed in the floor, first of all, pillars, which nobody could apply to any purpose, or refer to any use, secondly, sockets which nobody could fill, probably we might be capable of a glimmering suspicion, that *the hundred golden shafts belonged to the hundred golden sockets*, and if *upon applying the shafts to the sockets*, it should turn out that *each several shaft screwed into its own peculiar socket*, who could resist the evidence, that each enigma had brought a key to the other, and that by means of two mysteries there ceased even to be one mystery."

\* De Quincy.

We propose to take up the prominent and assumed facts of scripture story, and *fit them like pillar and socket* into their own appropriate place, in their own appointed time. In the end we hope to shew "a building of God" fitly framed together, every joint compact, upon every side of which is found written,—“It is finished!!”

Before entering upon our task, we would observe that, we are convinced that there can be no antagonism between science and religion, and for an explanation of the laws of the physical creation, in fact, for all human knowledge, apart from religion, the Huxleys, the Parkers, the Hookers, the Darwins, the Tyndals, and the Muellers, become the legitimate expositors. As the magnificent results of scientific investigation prove, these discoveries being the reward following a patient search after God in the things which are still only a “part of his ways.” But we think that the grand mistake has been, and ever will be, the attempt to make the Bible a text book for the elucidation of matters with which it has no connection, beyond that which exists between a symbol and its reality.

“The mysterious contents of *the book* are separated from all other kinds of knowledge and information respecting its meaning is to be obtained by means specially provided. The truths connected with it lie, as it were, on a green island in the midst of the sea of controversy, and can be approached only by one boat, belonging to the island,” that is, no scientific, geological, or theological boat, of man’s building,

will ever make a successful voyage of discovery in getting at spiritual truths ; and scientific conclusions, will never be arrived at from spiritual symbolism ; we shall wait in vain for an interpretation of scripture, which shall confirm the discoveries of science, and we need have no fear that the discoveries of science will be in opposition to the Word of God, which word is the direct revelation of His plan and purpose, connected with the spiritual development of the human race.

As the first step, leading on to the development of the Divine purpose towards men, we shall glance at the open history of the beginning of the Jewish world from the call of Abraham, its entire separation from the Pagan world, and the religious cause assigned ; secondly, we shall point to the origin and purport of the Book of Psalms, and shew that they were composed expressly for the Temple service, when the past, present, and future of Jewish history was rehearsed in the ears of the people. In this fact we find the explanation of the language of certain psalms which are generally regarded as the expression of personal animosity, revenge, and imprecation, whereas they are but prophetic representations of the actual condition of the Jewish people in their last days.

We shall shew that all the parables of our Lord had special reference to Jewish history from its beginning to its close ;

That all the prophetic denunciations are limited to and were fulfilled in Jewish history ;

That the closing drama of Jewish history is pour-

trayed in the destruction of the city called Babylon, which is shewn to be Old Jerusalem.

Now, if our explanation be the true one, and we fearlessly challenge the reader to test the evidence we produce, it follows that many of the events now regarded as of future occurrence must recede into the history of the past. These events are as follow :—

“ The gathering or restoration of the Jews with the fulness of the Gentiles.”

“ The second coming of Christ.”

“ The end of the world.”

“ The judgment.”

“ The destruction of hell and the devil.”

“ The passing away of heaven and earth.”

Between the two extremes of Jewish history, that of its religious rise and separation as symbolized in Genesis, and that of its fall and utter destruction as again symbolized by John in the Revelations, all the above momentous events stand as *pillars* for their *sockets*, into which they steadily fall in their appointed time.

While we acknowledge our profound faith in the central doctrine of Christianity, we would deprecate the idea of any desire to disturb the faith as it is in Jesus, but with singleness of purpose we do desire to clear out of the way difficulties hitherto deemed insurmountable, mysteries hitherto regarded as impenetrable.

With reverence we draw forth from out of the dust and rubbish which through the ages have been heaped upon them, the appropriate *sockets* wherein we may

safely rest the *pillars* of the truth, and we shall come forth well satisfied to close the ancient edifice, knowing that they pertain solely to it, and entering into the new and better temple we shall discover that in that new and spiritual development, there is found no place for them at all.

## CHAPTER II.

### SYMBOLISM OF SCRIPTURE.

THE interpretation of Scripture language which we propose to give requires an explanation of the symbolism employed. "We must not regard this style of language as proceeding from the heated imagination of the writers, but accept it for what it was, the sober established language of the times—a language which God and His Son condescended to employ as the proper vehicle of the high mysterious ways of Providence in the revelation of themselves to men, and understand that until the mystery of God was finished, it was His good pleasure to instruct the prophets to deliver His denunciations and promises in symbolic language, and it was adopted by the Apostles to the end of their age. Accordingly, in the Old Testament we find that empires, kings and nobles are generally called by the names of the heavenly bodies, or luminaries, the sun, moon and stars; their temporary disasters, or entire overthrow, are denoted by eclipses and extinctions; the destruction of the nobility or religious teachers by the stars falling from the firmament." For example, the destruction of the world of Babylon, the fall of her nobles, the blotting out of her political hemisphere, is given by Isaiah, xiii., 9—11: "The day of the Lord cometh to lay the land desolate; the stars shall not give their light, the sun shall be darkened, the moon shall

not cause her light to shine. I will punish the world (of Babylon) for their iniquity."

The fate of Egypt is thus foretold by Ezekiel xxxii., 7, 8:—"When I shall put thee out, I will cover the heaven and make the stars thereof dark. I will cover the sun with a cloud, and the moon shall not give her light, and all the bright lights of heaven will I make dark over thee."

The downfall of the Judean Empire is thus predicted, Joel ii., 10:—"The earth shall quake; the heavens shall tremble; the sun and the moon shall be dark, and the stars shall withdraw their shining." v. 31, "The sun shall be turned into darkness and the moon into blood." (The terms heaven and earth refer to the religious and political condition, and the special locality connected therewith.)

The warring of the elements is symbolic of overwhelming destruction. Thus the entire ruin of the ten tribes called the Kingdom of Israel is prophesied: "Behold, the Lord hath a mighty and strong one, which, as a tempest of hail and a destroying storm, as a flood of mighty waters overflowing, shall cast down to the earth, with the hand." Isaiah xxviii., 2. "The hail shalt sweep away the refuge of lies"—"Thou shalt be visited of the Lord of hosts, with thunder, with earthquake, with storm and tempest, and the flames of devouring fire."

Hostile invasions are denoted by thick clouds, thunder, tempestuous winds.

The fate of Damascus connected with that of Israel is conveyed under this figure, Isaiah xvii., 13:—"She

shall be chased as the chaff of the mountain before the wind, and like a rolling thing before the whirlwind." Again, "It shall be said to this people and to Jerusalem, a dry wind not to fan, nor to cleanse, even a full wind," Jeremiah iv., 11, 12; and of the Judæan capital and its utter destruction it is prophesied:—"Thou shalt ascend and come like a storm, thou shalt be like a cloud to cover the land. It shall be in the latter days." Ezekiel xxxviii., 9—16.

The terms fire, flame, heat, burning, &c., are figurative of two things, denoting either purification and refinement, or complete destruction. Thus, "When the Lord shall have washed away the filth of the daughter of Zion with the spirit of judgment and the spirit of burning." "I will bring the third part through the fire, and refine them as silver is refined."

"I have consumed them with the fire of my wrath," Ezekiel xxii., 31. Malachi iv., "Behold the Lord will come with fire, with flames of fire, for by fire and by His sword will the Lord plead with all flesh" (Jewish).

We shall subsequently attempt to prove that the threatenings found in the New Testament apply only to the Jewish world; thus the prophetic symbolism quoted by Christ and his Apostles can be traced to its literal fulfilment in the end of Jewish time.

## CHAPTER III.

### THE OPEN HISTORY OF THE CREATION OF THE JUDÆAN WORLD, WHICH COMMENCES WITH THE CALL OF ABRAHAM.

WE now propose to give an outline of the open history of the Jews, commencing with the call of Abraham. There is a special significance in this "call" of Abraham. Turning to Deuteronomy xxxii., 10, we read:—"He (the Lord) found him in a desert land in the waste howling wilderness, He led him or compassed him about, he instructed him, he kept him as the apple of his eye." So the Lord alone did lead him, and there was no strange God with him. This implies a religious separation from the pagan idolatries; from which embodiment of evil, or evil system, Abraham was withdrawn. The term "desert land" has reference to the moral and religious condition of the world, and implies a "place so forsaken that there remains no one in it to speak a word," signifying literally the world without the revelation of the only true God. From the midst of this pagan darkness Abraham was called out, and to him was the honour given of being the founder of a great nation, which nation was to be separate from

all others (for a certain time). "This nation shall dwell alone, and not be numbered among the nations."

To Abraham, God revealed his future purpose, which was to bestow (through his posterity) a universal blessing. We gather from the story, that Abraham was desirous of knowing in what way "all the families of the earth were to be blessed through him." Now we have no *direct* information as to the manner in which Abraham became acquainted with the divine purpose pertaining to the future, but we discover that the time of his journey with Isaac to Mount Moriah, was the special opportunity provided by God for revealing His plan, and that this future event was represented under the form of dramatic action, in which Isaac appears as the voluntary victim.\* The ram being the type of the God-appointed, Jewish animal sacrifices, which again typified the future real oblation offered in the fulness of time. We say then as no other event in scripture gives any clue to the time in which Abraham saw "Christ's day," that this event in Mount Moriah gives the explanation of our Saviour's words, "Abraham rejoiced to see my day. He saw, and was glad.† And Abraham said, "In the mount of the Lord it shall be seen," doubtless referring to the event which in that place should be accomplished

\* Reminding us of the real sacrifice. "No man taketh my life from me; I lay it down of myself."

† Mount Moriah signifies the land of vision—Jehovah Jireh, the Lord shall be seen.

in the future ; as well as to the insight he had there obtained into the "mystery which was to be hidden for ages " from the sons of men.

The outline of the events connected with the fortunes of his race were revealed to Abraham, their free patriarchal life, then their slavery for a fixed period in a strange land, then their deliverance from bondage, in order to take possession of a given tract of country.

The promises made to the father of the race were formally repeated to Isaac and then to Jacob. To the third representative of the race, was given the distinctive name adopted by all who followed. "Thy name shall not be called any more Jacob, but *Israel* shall be thy name." Genesis xxxv., 10.

According to the word spoken, Israel went with his sons down into Egypt, and there Jacob died after giving utterance to some remarkable prophecies concerning his race, the accomplishment of which we will subsequently show. After Jacob's death his descendants continued in Egypt, first in great prosperity, afterwards falling into a condition of the most abject slavery and subjection. Towards the close of the appointed number of years a child was born of a poor Hebrew mother, who was destined to be the leader and deliverer of his race. But it was necessary that he should first be educated for his work, that he should acquire dignity, and the art of government. This end was secured by what appeared to be the concurrence of ordinary means. A childless Princess of Egypt was induced to adopt Moses as her son.

He was conveyed to the Palace where, amidst "the most civilised court of the then known world, he was brought up in all the knowledge of the arts of the Egyptians."

But it was not from the palace that he was taken to his work. It was necessary that he should be separated from the luxury of courts and inured to hardship and exposure, and again ordinary events bring about the desired condition of body and mind. At length Moses comes forth to the Egyptians, and, armed with an authority to which the pagan monarch was compelled to succumb, he leads forth the whole Israelitish people to freedom and safety.

Moses, by Divine appointment, was to separate this people from the rest of the world. "Ye shall be a peculiar treasure unto me, above all people." Exodus xix., 6. They were to be debarred from intermarriage with other nations, from intercourse with their civil and religious rites. "Thou shalt make no covenant with them, nor with their gods; they shall not dwell in thy land." Exodus xxiii., 22.

This unparalleled organization of human society was maintained for upwards of fifteen hundred years. Yet were the Jews not stewards for the rest of the world, whose blindness God had determined to "wink at," as Paul expresses it, until the time appointed? This was the grand mystery of their institution made known to Moses. But he did not reveal it to them. For a distinction attended with so many inconveniences was a yoke upon their necks, which Peter confesses, "neither they nor their fathers were able to bear."

“The ten revolting tribes (afterwards called the Kingdom of Israel, to distinguish them from the Kingdom of Judah) soon lost the law of Moses, and so were lost themselves. For Jeroboam, the founder of their kingdom, in order to cut off all probability of re-union which the going up to Jerusalem to do sacrifice at the appointed times he thought might occasion, established the worship of the calves. This being in direct opposition to the doctrine of the unity, God removed them from His own establishment, and dispersed them amongst the nations. They were dangerous neighbours to the Kingdom of Judah, being of the same blood and having been bound by the same law; had they continued in a state of prosperity they must, according to the nature of things, have entirely corrupted Judah and Benjamin, their brothers. Besides, their great lawgiver had threatened them with such a removal, and foretold their being carried away into other lands as a punishment for their worship of other gods.” If the passages relating to the loss of these tribes are candidly examined, it will be seen how fallacious is the hope of their ultimate discovery. In their case the banishment is not “a correction in measure,” but an absolute and an irrevocable sentence of dissolution of the tribes, an amalgamation of them with the nations of the earth. Their place will be found no more at all. Deuteronomy iv., 26; viii., 19, 20; xxx., 19. Isaiah xxiv., 19; xxx., 14; xxxiii., 12; xlii., 22. Jeremiah vi., 30; xi., 23; xii., 17; xix., 11. Ezekiel vii., 13, 21, 25—32.

The worship of the calves, established by Jeroboam,

does not imply a total departure from Jehovah, but the mixing up of His name with the idolatrous heathen rites, with which the people were under the most solemn engagement not to meddle, and "all the people had answered Moses and said, all that the Lord hath spoken, we will do." Exodus xix., 8.

Now, five hundred years before this national act of transgression, and after Moses had received God's command — "Thou shalt not make to thyself any graven image"—these Israelites, or Hebrews, had demanded of Aaron that he should make them gods to go before them, and he made them a molten calf." The ringleaders in this rebellion presented it to the people saying, these (such as these) be thy gods, O Israel, which brought thee out of the land of Egypt.

In this case also we say that they were not substituting the calf to the entire exclusion of their heavenly king, but that they, having so recently been in the midst of the idolatrous practices of the Egyptians, were as yet enslaved to superstition. For, in Egypt the belief was inculcated by the priests, that the gods had chosen to take possession of certain animals, and that those who worshipped these were, in fact, honouring the god who was thus enshrined. At the period referred to, the animal *proper* had not received divine honours, and it is possible that the leaders in the rebellion at the foot of Mount Sinai, might in their foolishness have taught that the God of Israel was enshrined in this outward and visible form, because the people desired some tangible and bodily presence.

The revolt of the ten tribes, or the erection of the kingdom of Israel had been foretold by Jacob. Genesis xlix., 22.\*

“Joseph is a fruitful vine, whose branches go over the wall.” . . . From thence is the shepherd the stone of Israel,” the simple explanation of which language is found in the subsequent history. For Jeroboam, of the tribe of Joseph, headed the revolt, and breaking through the bounds of the theocracy, became the king or shepherd of the ten tribes, and thus was the foundation stone of Israel.

We trace another prophecy of this revolution in the words of Moses, who, when blessing the twelve tribes, foretells of Joseph’s family, thus :—

“His firstling bullock shall be a glory to him,” that is, he shall glorify this creature, which was the Egyptian worship established by Jeroboam. The Holy Spirit by the prophet Micah, complains of this apostacy thus, “from their children have ye taken away my glory for ever,” that is, my worship. The great poet and prophet David, forty years before this revolution, foretold it incessantly. His writings abound with complaints of it, with the distress of Judah on this account, with exhortations to him to adhere to the law of his God, and with numberless repetitions of the divine decree in regard to his continuance.

It is an unaccountable mistake to suppose that all

\* These “*branches*,” in Hebrew, signify daughters, and daughters is the common prophetic name for the members of the Jewish house, and it implies in the text, “that the members of this household would sever the bonds of relationship, by overleaping the bounds.”

the psalms of complaint, distress, prayer and repentance, are only so many relations of the particular circumstances of David, Asaph, and other private persons, save only when the prophecies of the Messiah are so obvious, that they cannot be concealed. This method of interpretation, in the first place, is contrary to the admonition of scripture. Peter, recommending the study of prophecy, thus speaks: "Knowing this first, that no prophecy of the scripture is of any private interpretation, for prophecy came not at any time by the will of man;" that is, that men never prophesied at their own pleasure, but holy men of God spake as they were moved by the Holy Spirit. 2 Peter, i., 20, 21. In the second place, these psalms were made a part of the temple service equally with those of thanksgiving, by the express order of the inspired authors of them, and in the appointment of Asaph, Heman, Jeduthan, and Ethan to preside over the singers; these men are called "seers" in the house of the Lord, with cymbals and psalteries, and with harps according to the commandment of David and of Gad, the king's seer, and Nathan the Prophet, for so was the commandment of the Lord by his prophets; and the Levites stood with the instruments of David, and the priests with the trumpets, and all the congregation worshipped, and the singers sang, and the trumpeters sounded; moreover, the king and the princes commanded the Levites, "Sing praise unto the Lord with the words of David and Asaph the seer." 2 Chronicles xxix., 30.

Can we think that these fine poems, designed by

God for the public service of His one only temple in His own kingdom, were only of private interpretation? or that the inspired authors of them wrote only the private history of their own affairs? Undoubtedly not, for this would have been to have prophesied at their own pleasure. But these holy men of God, we are certain, did speak as they were moved by the Holy Spirit, and indeed we need nothing more to convince us of the truth of what is here said than the fruitless attempts which have been made to reconcile these psalms with private history. On the other hand, if we accept them as of public interpretation, what method more suitable to the infinite wisdom than that this people should have their own future history prophetically painted and made a part of their public worship, that they should, with their own lips, be constantly proclaiming it.

We hear Judah complaining and expostulating with apostate Israel. "It was not an enemy that reproached me, then I could have borne it; neither was it he that hated me, that did magnify himself against me; then I could have hid myself from him: but it was thou mine equal, my guide, and my known acquaintance. We made the secret, that is, of the unity, and revealed religion, sweet to each other, we went to the house of God in full assembly." See the resolution of Judah to adhere to the temple service. "One thing have I desired of the Lord, and that will I seek after; that I may dwell in the house of the Lord all the days of my life (the whole Mosaic period) to behold the beauty of the Lord, and to enquire in

His temple." Now, these were the words of David before any temple, and before any apostacy. See again, the very object of worship which Jeroboam set up, and the distress of Judah surrounded by it. "Many oxen have come about me, the strong ones of Bashan\* have besieged me round." Psalms xxii., 12. The very tribe in which this Egyptian worship should first be propagated, "Rebuke the company of the Archers (Ephraim), the multitudes of the strong bulls, with the calves of the people." lxviii., 32. Again, "Thou hast heard me from the horns of the unicorns." xxii., 22. This is the figure that Moses makes use of in his blessing of the twelve tribes, where he says of Joseph, "His horns are like the horns of the unicorn, and they are the ten thousands of Ephraim, and the thousands of Manasseh." The Holy Spirit, by Asaph, foretold this apostacy, and the character of the prince who should occasion it. Unto the wicked or apostate one (Israel) God saith, "What hast thou to do to declare my statutes, or that thou shouldest take my covenant into thy mouth, seeing thou hatest instruction or reformation, and castest my words behind thee; when thou sawest a thief thou didst consent to him, and thy part is with the adulterers (or idolaters). Thou givest thy mouth to evil and thy tongue frameth deceit; thou sittest and speakest against thy brother (Judah); thou slanderest or wilt bring infamy upon the son of thy mother." Jeroboam is described as having stolen the ten tribes away from

\* Bashan. The possession of the house of Joseph, belonging to the principality of Manasseh.

Judah, who on that account is styled as the "poor and needy one." How frequently does David, in the character of Judah, complain of these lying lips which should so basely traduce the one true God. "Deliver my soul from lying lips; let the lying lips be put to silence which speak grievous things proudly and contemptuously against the just one." How many the threatenings of plucking up, of rooting out, this false tongue, "because the poison of asps is under their lips," "because their throat is an open sepulchre, their mouth full of cursing and bitterness." Judah in indignation is made to say "I hate them that regard lying vanities, but I trust in the Lord." "I hate the work of them that turn aside, it shall not cleave unto me." "I have kept the way of the Lord." Judah disclaims all affinity and fraternity with these future apostates. "Do not I hate them that hate Thee? I count them mine enemies." In these prophetic psalms, we see the continuation of Judah through the whole Mosaic period, the apostacy of Israel, the utter removal of the ten tribes out of the theocracy, the halting of Judah, his captivity, purgation in Babylon, his return from it. We see also this prophetic history made a part of the public worship of this people, about three hundred years before the removal of the ten principalities into the Gentile world.

What a new and living beauty invests the book of psalms in this light! But to return to the case of the ten tribes. Had Moses' legislation been human, or had the revolution happened in any other kingdom then in being, the conduct of Jeroboam

would have been most politic. It would have shewn only his consummate knowledge of human nature, and how well he had profited in the art of legislation, during his retreat in the court of Egypt. Religious rites, having always a powerful influence on the minds of men in all ages, it was to be especially so amongst this people; no other expedient could have been found, which would of necessity prevent the re-union of the two kingdoms, as the altering of these. But, that which would have been just and true policy in any other existing nation (because one false god had no more right than another), was high treason here, because the one true God held the sceptre. It was the only kingdom which He had reserved for Himself, therefore the introducing of polytheism into it was open rebellion; the *secret* of the one true God and of His revealed religion was the essence of the theocracy, consequently the bringing in of the false was a crime against its constitution. In establishing the theocracy, God assumed the character of a temporal King, and the supreme headship in civil as well as religious matters, and He entered into a mutual covenant, by which they were taught to expect reward and protection, in return for their obedience, or punishment and desertion in case of their disobedience, or revolt. No other nation ever was in such a situation, and no other nation ever can be in such a situation again.

Separated from the whole world, shut out and debarred from all intercourse with other nations, and from the temporal advantages which such inter-

course might furnish according to the principles of civil justice, they had a right to some equivalent, and their support in many cases was supernatural, so were their punishments likewise ; they were equal vouchers for a divine institution.

What human legislator ever threatened his people with diseases, droughts, pestilences, famines ? What subjects so ignorant as not to know that these must proceed from heaven ? No other nation ever had a divine law given upon the establishment of temporal rewards and punishments, and therefore God had not so bound himself to any other nation to account to them for their temporal prosperity, or adversity ; but to the Jews, with whom he had established a law and a covenant upon temporal promises, He stood obliged to make good His word, and justify Himself to them in the administration of temporal affairs.

The first six Kings of the revolting ten tribes of Israel made Tirza their capital, until the times of Omri ; this prince, after residing there six years, bought the Hill of Samaria. He removed the seat of the empire thither, and the new capital soon became a dangerous rival to Jerusalem, which was but about forty miles distant, for his son and successor Ahab, having married the daughter of Ethbal, king of Zidon, made it too the capital of idolatry ; he superadded to the Egyptian worship, which Jeroboam had begun, by introducing the Phœnician rites and superstition. In compliance to the queen, he went and served Baal, and worshipped him, and he

raised up an altar for Baal in the house or temple of Baal which he built in Samaria, and made a grove. Thereupon followed a grievous persecution ; for the new queen, with a furious zeal for the religion of her country, and out of hatred for the God of Israel, who disdained all intercommunity, determined to root out His worship from the land. The historian tells us, that this bloody design was in some measure defeated by Obadiah, one of the officers of the court, who, learning the queen's intention, at his own peril took a hundred of the Lord's prophets and hid them in caves. The persecution broke out again after the contest at Carmel, in which four hundred and fifty priests of Baal fell victims to the superiority of the one true God.

The time for giving up this people, God reserved to himself, but it was to vindicate His authority, that the second great prophet appeared upon the scene, and we read that by the expostulation of Elijah and the miraculous response to his appeal to the Lord God of Israel, His law was for a time re-established, but only to decline again, until the people were hopelessly lost, and their name and place as a distinct people were blotted out for ever.

We gather from the history of these two distinct branches, Israel and Judah, that their intercourse with each other was not entirely broken, and that they were sometimes on the most friendly terms ; and when this was the case, their friendship became ruinous to the purity of worship among the two tribes Judah and Benjamin, for the Judæan people,

adopting the rites common to the mixed worship of their revolted kinsmen, brought upon themselves a succession of fearful calamities, which in *their case* was not for destruction, but for purification ; for God, although dishonoured, intended to accomplish a purpose through them, and therefore would not destroy them utterly until the end He had in view was obtained. This is the meaning of Isaiah's prophecy in lxxv., 8, 9, "Your iniquities and the iniquities of your fathers together, said the Lord, which have burned incense upon the mountains and blasphemed Me upon the hills ; therefore will I *measure* their former work into their bosom."

Thus saith the Lord, "As the new wine is found in the cluster, and *one* saith destroy it not, for a blessing is in it, so will I not destroy them all. I will bring forth a seed out of Jacob and out of Judah, an inheritor of My mountains, and mine elect (the remnant to be saved) shall inherit it, and my servants shall dwell there." This prophecy was delivered nearly a hundred years before the first captivity in Babylon. The chapter commences with a description of their provocation of the God of Israel by their abominable admixture of pagan impurities with His pure worship, and the prophet assures them, in God's name, that retribution will follow, that the whole course of their iniquity would be remembered, and the punishment was effected when the holy city was destroyed and her people given over to a seventy years' bondage. Thus was their work *measured* into their bosom ; the word *measure*

implies a limit to their calamity. Now the Jews are spoken of under the figure of a cluster of grapes, the *vine* being the Scripture emblem for the separated people who are not yet to be destroyed. Some of the grapes were worthless, but the good ones were to be gleaned from among them, and why? Because from this people was to spring one who was to bring in a new covenant, one of life and peace. From them came the lion of the tribe of Judah. To complete God's purpose in the establishment of His kingdom, a "Jewish remnant was to be saved." Thus Isaiah says in his 17th chapter, "yet gleaning grapes shall be left in it, as the shaking of an olive tree; two or three berries in the top of the uppermost bough, four or five in the outmost fruitful branches, saith the Lord God of Israel." In this view of the prophecy we can better comprehend the marvellous forbearance of the Almighty during the long course of rebellion and aggravated impiety of the Jews as a nation. Isaiah lxv. embraces events in Jewish history until its close. It tells of a time when their name "shall be blotted out as a curse" (as Israel's was), and this dissolution was to be accomplished in a time when Jew and Gentile gathered together under a new name should form the spiritual Israelite community who should take and possess the kingdom.

Without entering into the details of the story recorded in Genesis xi., we confine our remarks to the punishment which is said to follow the rebellion at Babel; we take it to represent a religious usurpation, an attempt to set up a kingdom in opposition to

the commands of the one true God. To punish men, and prevent the execution of their design, God drove them asunder, dispersed them by dashing, as the word implies, and leaving for a time "All men to walk in their own ways." He withheld the revelation of Himself from men in general, and confined His moral government to the selected race.

The prophets, however, declare throughout their writings that a time will come when, by a second miraculous gift of tongues, God will *accomplish* to renovate all things, and that whereas the first gift of tongues, or "dissonance of language," resulted in confusion, dispersion and alienation from God, the second gift was to restore a pure language through means of which all men should be gathered together to serve the Lord. In anticipation of this regeneration of all things, the psalmist is made to prophecy of the time when God shall re-assume His moral dominion, and speaks of Him as a king already gone up to His coronation. "God is gone up with a shout; the Lord with the sound of a trumpet. For God is the king of *all* the earth. For God reigneth over the *nations*, the princes of the peoples are *gathered* (to be), the people of the God of Abraham, to declare the name of the Lord in Zion and his praise in Jerusalem (the new), *when the nations shall be gathered together* (Jew and Gentile alike), and the kingdoms to serve the Lord." The darkness and hopeless condition of the nations up to this time of restitution of all things, is the constant theme of the prophets. Isaiah, when foretelling the return of revelation to the Gentile world

says:—"The Lord will destroy in this mountain the face of the covering cast over all peoples, and the veil that is spread *over all the nations*," and he describes the ingathering of the peoples as a time when men shall recover their senses after a long forgetfulness. "All the ends of the earth shall be turned back to serve the Lord."

The Jewish Theocracy was the *world* in which alone God exercised his moral government. Moses was to be the only lawgiver, until Messiah came to gather the nations, and this was the prophecy concerning it: "The sceptre shall not depart from Judah, nor the lawgiver from between his feet, until *Shiloh* come." This word was fulfilled, for the Judæan kingdom with the Mosaic law remained until Christ—the *Shiloh*—came, when it was decreed, that it should depart; for when the Messiah should gather the dispersed nations into the knowledge and worship of the true God, the mystery of God should be finished. The substance being come, the shadow melted away.

The time of this universal ingathering was to be the time of a general and final judgment for the earth. "For my determination is, to gather the nations and the kingdoms, to pour upon them mine indignation, even all mine anger, for all the earth shall be devoured with the fire of my jealousy, for *then* will I restore to the peoples a pure language, that they may *all* call upon the name of the Lord to serve him with *one* submission." The word jealousy here implies the same as the word uttered through Moses: "the Lord your God is a jealous God," or one who wills to reign alone and supreme. "I will not give my glory to another;"

“The earth shall be filled with *my* glory;” therefore, the “time of the regeneration of all things,” was to witness the destruction of existing opposition to the divine rule. This anger or retribution embraced the embodiment of evil in the pagan world, idolatry; and the embodiment of evil in the Jewish world, which latter evil had been accumulating round the originally pure and equitable constitution as ordained by Moses, so that it became that evil condition of things of which Isaiah prophesies in v., 20-24 :—“Therefore shall the fire devour the stubble; their root shall be as rottenness, and their blossom shall go up as the dust,” and Christ, using the same prophetic symbol for destruction says, “Every plant that My heavenly Father hath *not* planted shall be hewn down and cast *into the fire*,” and this He spoke of the corrupted Jewish organization which was to be rooted up, and to be succeeded by the spiritual dominion developed through Christ; and whereas before the coming of the Messiah the whole world was distinguished but by two names, those of Jew and Gentile, so after his advent there should be neither Jew nor Gentile, but the aliens being brought into the commonwealth, all should gather under one standard forming the spiritual Israel, over whom God alone is king.

Christ spoke of the speedy fulfilment of the prophecy. “They shall speak with new tongues (as the result of spiritual teaching);” Mark xvi., 17; and, turning to the 2nd chapter of the Acts of the Apostles, we get the first fulfilment of the promise. “They began to speak with other tongues.” A new language

(spiritual) was given to them, wherein to convey the knowledge of the universal change of all things religious, and a power of speaking the same in the varied dialects suited to the mixed multitude whom they (the Apostles) addressed.

Here, then, is the new gift of tongues, and the beginning of the regeneration of the race gathered in Christ to the knowledge of God, the universal Father, who thus "reconciled the whole world unto Himself." Then was the middle wall of partition broken down, then were all men called to worship the Lord with one consent. Now, we contend that whatever may have been or is the result of God's provision for the benefit of the human race, we have here only to point to the *grand principles* of religious development as displayed in the progressive administration of the divine purpose, and treated of in the scriptures.

God's purpose is declared to be completed. Man is commanded to carry out the design into action.

The new gift of tongues in the Apostolic time, had the effect of drawing all men as brethren into one common bond of union and fellowship in the faith or belief of one God, and of Jesus Christ whom he hath sent. All being gathered into Christ, became one body. The Jew was delivered from the bondage of his law; "that being dead wherein he was held," he, with the Gentile regenerated, or new-created, was to be conformed to the image of God's dear Son; and we shall presently shew that all prophecy connected with the Jews points to this SPIRITUAL RESTORATION of the once separated people.

## CHAPTER IV.

### THE OPENING UP OF THE UNIVERSAL COVENANT.

THAT we may fully comprehend the mighty scheme which in its development brought hopes to the human race, it is necessary to keep prominently in view, the actual condition of the world before the advent of Jesus the Christ. We may or may not believe the catalogue of sins denounced by the prophets against their people; we may doubt Paul's awful description of humanity given in Romans i. Laying aside scripture altogether, we may turn to the historians of antiquity, only to be horrified at the appalling picture presented on every side; rapine, cruelty, treachery, lying and lust, are mild terms of speech indicating the atrocities in which humanity revelled. We shall return to the sacred records feeling the full weight of the prophetic words, "Darkness covers the earth, and gross darkness the people."\* We behold, then, the nations of the earth driven off from the true God, "all walking in their own ways, without hope, without light," as the ages progress, millions dropping off the stage, leaving only a blotted page to mark that they had been. Glancing at the condition of the

\* Darkness covers the Jewish earth, and *grosser* darkness the pagan world.

only people who were favoured with a portion of light, we find that "they had forsaken the fountain of living waters." "The light that was in them, had become darkness;" again might have been said as in the ancient days," the whole earth had corrupted itself," "the nations are mad." Towards the end of this long and apparently hopeless night, some were found waiting and watching, and the cry went up to Heaven, "When wilt thou arise and have mercy upon Zion?" We wait for the consolation of Israel. "Then they that feared the Lord spake often one to another, and the Lord *hearkened and heard.*" At length the time to favour her, the set time, being come, the promise was fulfilled. "While ye are yet speaking I will hear." Matthew's simple relation of the event which occurred at that era, from which our modern date is computed, we accept as historically true. Matthew records, that some strangers arrived in Jerusalem, made eager enquiries as to the birth of a child whom they asserted was to be born "King of the Jews."\* The announce-

\* The interest attaching to the visit of the "wise men" to Jerusalem, is greatly increased, if we regard them as coming from Chaldea, where the Jews endured their long captivity. Among the Chaldeans astrology was cultivated as a science. It is more than probable that these Chaldeans, in their intercourse with the captives, would become acquainted with the prophecies uttered by Daniel, and connected with Jewish history, and that they, computing Daniel's weeks by the evolutions of the seasons, would ascertain that at the close of the time specified a certain star would be in a given place in the heavens, and that when that star became visible, the advent of the great deliverer, spoken of in Daniel ix., 24, might be looked for, and the men having in their own land seen the star assume a certain position in their hemisphere, made the journey to the Judean capital, to confirm their prognostications. And we believe not only for this was their journey made; we think from their "rejoicing with great joy" when they saw the star, that they had understood the prophecy in its extended sense, as foretelling a blessing not only to the Jewish nation, but to all peoples; that there was to be an end of sin, a reconciliation for iniquity, an everlasting righteousness brought in, the benefits of which they were to share. This conclusion, we think is fairly deducible from

ment appears to have caused considerable uneasiness in the palace of Herod who then swayed the sceptre over Judæa. He, alarmed at the news, which seemed to threaten his own safety, summoned the priests and scribes who had charge of the Jewish prophetic books, "and demanded of them where Christ should be born." Herod's fear and rage appear natural enough, if we take into consideration his evident ignorance of the spiritual side of the prophetic writings. The same ignorance was manifested by the Jews generally; their thoughts and hopes never seemed to rise beyond a temporal sovereignty for their Messiah, which earthly power He who called himself the Christ repudiated at all times. In Matthew ii., events are referred to, which fulfilled four different prophecies; first, that in Micah, concerning Christ's birth and office; second, the presentation of gifts, as in Psalms lxxii., 10; Isaiah lx., 6. Fear for the child's life led to the flight into Egypt, and the fulfilment of Hosea xi., 1.\* The revengeful cruelty of Herod in destroying the Bethlehemite children, confirmed the words of Jeremiah xxxi., 15. The fear of the tyrant Archelaus induced Joseph and Mary to take her son into Nazareth,

**Matthew's account.** The wise men enquire for the new-born king of the Jews. Had they supposed him to be an earthly rival of Herod's they would scarcely have ventured into his presence, or have given him the precise information he demanded of them. Again, had they understood that the new comer was to be only the temporal sovereign of the Jews, it is difficult to conceive of any interest they would have had in him personally, or to account for their joyful religious homage and costly gifts to one who, in outward seeming, was no more than the son of a peasant woman born in circumstances of the greatest humility.

\* This prophecy, like many others, is retrospective as well as prospective, and relates a past event,—the departure of God's people out of Egypt under the guidance of Moses.

thus according to Matthew fulfilling another word, "He shall be called a Nazarene." Twelve years elapse before we hear of Jesus as a youth sitting in the temple at Jerusalem, astonishing the learned Rabbis with His wisdom and powerful argument. After Jesus' leaving the temple with Joseph and Mary we hear no more of His personal history or habits except that He was subject to parental authority, and that He joined in the innocent festivities of the marriage at Cana in company with His family. On this occasion we find Him exercising a power which we have no evidence of His possessing before, although we infer that it was not the first time His mother had witnessed His supernatural gift; as she confidently applies to Him in the matter of the wine, and quietly requests the servants to obey Him in whatever He told them to do. Again we have glimpses of His continued connection with His family, who are spoken of as enquiring for Him while He talked with the people. Again when His brothers expostulate with Him for remaining in obscurity, they had apparently been witnesses of His extraordinary power, yet had they no faith in His pretensions, or else they wished to see Him publicly tested; Jesus silenced them by declaring that the time for action had not come. The foregoing is the substance of all that is related of the early years of one whose birth was heralded by angels in the memorable words, "Unto you this day is born in the city of David a Saviour which is Christ the Lord."\*

\* It is gratifying to be able to quote the involuntary testimony of one who,

denying as he does the divine origin and Messiahship of Jesus, yet ascribes to his successful work, issues which are, we think, as marvellous as those the most orthodox believers assume for the work of their Saviour. Renan's admission respecting the subject of his history, asserts for him a power as truly miraculous as anything recorded in the gospels; for example let the reader examine all that is conveyed in the following sentences. Renan's *Life of Jesus*, p. 35, "He, Jesus, became the object and fixed the starting point of the future faith of *humanity* (he, a poor ignorant Jewish youth); p. 90, "He laid the eternal foundation stone of true religion . . . . a worship founded on purity of heart, and on human brotherhood;" p. 91, "These maxims which were, thanks to him, to *regenerate the world*."

## CHAPTER V.

### THE RESTORATION OF THE JEWS AND THE RE-GATHERING OF THE GENTILES.

It is popularly believed that there will be, in the future, a re-gathering of the Jews. We assume that this belief is founded in error, and that therefore this general expectation will never (according to the popular idea) be realized. Before producing scriptural authority, we would ask, to what condition is it expected that the Jews will be restored? The answer will probably be, "To Jerusalem, rebuilt, which is to flourish in all its former splendour." We think the scriptures most expressly contradict this idea, for they declare that, once utterly destroyed, "she will never be found again." As we elsewhere shew, Jerusalem, in scripture, stands as a representative of the nation generally, and in this extended sense we use the word.

Again, restoration implies a return to a previous condition, but we ask, to what end is all the religious effort of the day? Is it not for the conversion of the Jews from their ancient faith? It follows, then, that they cannot be restored. We presume, moreover, that those who believe in the return of the Jews to their own land, and to a distinct nationality, believe also that it will be in the character of converts to Christianity, and not as restored to Judæism.

Then, in that case, the scripture passages which have been the support of this popular belief must be given up, for wherever there is a restoration spoken of, it apparently involves the return to all the ordinances of the Jewish worldly sanctuary which cannot be joined with Christianity.

We now ask the Bible reader to note particularly the following remarks on those passages which relate to a "Restoration." There are two restorations spoken of in the Prophets; the first, a literal and temporary one; the second, a spiritual and eternal one. Referring to all the texts connected with this subject, and reading with them the preceding and following verses, it is easy to distinguish between those that relate to the literal and those which refer to a spiritual condition. The time when each takes place is distinctly marked and recorded as fulfilled.

We say that the scriptures are wholly against the supposition of a restored Jewish land or people. Read Isaiah xxiv. and xxv. The 2nd verse of chap. xxv. speaks thus:—"Thou hast made of a city a heap, of a defenced city a ruin; a palace of strangers, to be no city. It shall *never* be built." Isaiah xxvi., 14; this verse ends the description of the destruction of the Jewish earth. Then follows an *account of a spiritual restoration under a new covenant.*

The irremediable destruction of land and people is figured in Isaiah xiv., 30, 31; again in xxx., 14:—"He shall break it as the breaking of a potter's vessel that is broken in pieces; He shall not spare, so that there shall not be found in the bursting of it a sherd

to take fire from the hearth, or to take water out of the pit." Then follows the spiritual restoration. Again, xlii., 22 :—"They are for a prey, and none saith restore." Isaiah xliii. and xlv. announce the spiritual condition. In Jeremiah we read :—"But if they will not obey, I will utterly pluck up and destroy that nation." Jeremiah xii., 17. "Even so will I break this people and this city, as one breaketh a potter's vessel that cannot be made whole again." Jeremiah xix., 11. Also in Ezekiel xxi., 27 :—"I will overturn, overturn, overturn it, and it shall be no more;" until it is restored under the Christian covenant.

We might multiply passages in proof that the prophecy went forth to the effect that Jerusalem's place was no more to be found, but we pass on to shew the real significance of the terms employed when speaking of a restoration.

The first of the two restorations spoken of was a literal and temporal one. This was accomplished by the return of the Jews to their own land after the seventy years' captivity in Babylon. Of this return, Isaiah is speaking in xlv., 28, and Jeremiah in xxvii., 22 ; xxx., 17—22 ; xxxi., 10—25 ; xxxii. ; xxxiii., 1—14 ; xlv., 27, 28.

The passages containing the promises of a literal restoration are too numerous to quote. The foregoing may suffice. The fulfilment of these promises will be found narrated by Ezra and Nehemiah.

The second and only other restoration which is the subject of prophecy is the spiritual return of the rem-

nant of the Jewish nation, and this in the time of the gathering of the nations to serve the Lord with one consent, or under the common and universal bond of the Christian covenant, wherein there is neither Jew nor Gentile, bond nor free, but all are one in Christ.

The time of this restoration was Christ's day, when that was restored which had been lost, and that was gathered together which, until then, had never been appropriated. But to understand the language which conveys the second promises, it is essential to observe that the blessings pertaining to the spiritual restoration are presented by the prophets under the figures of temporal Jewish things and places, and that the temporal things and places are said to be destroyed to make way for the uprising and establishing of the spiritual condition.

Thus there is to be a second restoration to Jerusalem (the new). Isaiah xxvii., 13. A new covenant; not a Jewish one, nor one special to a single nation. xxviii., 16; xxxii., 15—17; xxxiii., 20; xl., 9; xli., 27; li., 11; lii., 1, 2; lvi., 6—8; lx.; lxii., 12.

The inhabitants of the new city were to be called by another name, not Jews. Isaiah, lxv., 15, 18, 19.

A new law-giver was to arise. Isaiah xxviii., 16; xxxii., 61.

The barrier which enclosed the single nation was to be broken down, and all from every quarter were to be made free of the city. Isaiah lx.

The spiritual meaning of the prophetic language displays the grand general principles of the covenant

which God promised to make with His creatures in the fulness or end of Jewish time, when Jew and Gentile, the "stranger and the sons would come to serve the Lord."

To strengthen our position, we shall now quote in full some of the passages referred to.

Isaiah xi., 11 :—"In that day the Lord shall set his hand again the *second time* to recover the *remnant* of His people which shall be left."

12th verse :—"He shall set up an ensign for the *nation*, and shall gather the outcasts of *Israel*, the dispersed of Judah, from the four corners of the earth."

Isaiah xi., 10. This is to be in that day when the root of Jesse stands for an ensign of the people, "to it shall the Gentiles seek." Isaiah xiii., 6. This is surely "in the Lord's day."

Isaiah xix., 23-25 :—"In that day shall there be a highway out of Egypt to Assyria, and the Assyrian shall come into Egypt and the Egyptian into Assyria, and the Egyptians shall serve with the Assyrians. In that day shall Israel be the *third*\* with Egypt, and with Assyria, even a blessing in the midst of the land, whom the Lord of hosts shall bless, saying, blessed be Egypt my people, and Assyria the work of my hand, and Israel mine inheritance."

The explanation of this language we take to be the following ;—That in the third heaven, that last day, or christian dispensation, the spiritual remains of Israel shall be gathered and formed into a new community, which shall be the rallying point

\* Israel is to be the third,—“They that are first shall be last.”

or centre for the hitherto forsaken nations, which included the Assyrian and Egyptian peoples ; so that whereas under the Mosaic dispensation these were not owned as a people, in the third universal covenant all should be embraced in the blessing bestowed, and "they who in time past were not a people, should now be called the people of the living God." This language indicates a time when the wall of separation was broken down, and the people coming "from the east and the west, from the north, and the south, sit down in the kingdom." Isaiah xxvii., 6.— "He shall cause them that come of Jacob to take root. Israel (spiritual) shall blossom and bud, and fill the face of the world with fruit." But before this could be realized Jacob must be purged, "a desolating judgment intervenes," (9 and 10 verses) and then Israel's children are to be gathered. "And it shall come to pass in that day, that the great trumpet shall be blown" (publication of the good news). And they shall come which were ready to perish, in the land of Assyria, and the outcasts in the land of Egypt, and shall worship the Lord in the Holy Mount at Jerusalem (the new). xliiii., 6.— "I will say to the north give up, to the south keep not back ; bring my sons from far, and my daughters from the ends of the earth." This is under the new covenant, when the spirit was poured out according to Joel's prophecy (2nd chapter), and declared by Peter to be fulfilled in his day," Acts ii. The whole of the 49th chapter concerns the restoration under the then future dispensation of Messiah's

day,\* who is declared to be formed, to bring Jacob again to the Lord, to restore the preserved of Israel, as well as to be a light to the Gentiles; "and when the Gentiles come to the light, the sons are to come from far," the desolate and forsaken nations returning together with them; and the prophet here uses the beautiful emblem of a flock of doves beating for a refuge, seeking a home, which fitly represents the condition of humanity generally, who when groping in the darkness and uncertainty of ignorance and superstition, found a new light bursting upon them, revealing a haven of rest and security.

Again, the superiority of the new and spiritual over the old and temporal covenant is depicted in the contrast drawn as follows:—Isaiah lx., 17. As gold is of greater value than brass, as silver is better than iron, brass more durable than wood, iron more valuable than stones, so will it be with the new condition or government; for the people who dwell *in that land*† shall be all righteous—21st verse.

In Ezekiel xxxiv. is shewn the restoration of the Jews, its spiritual character, and the time of its accomplishment. "Thus saith the Lord," (12th verse) "when the shepherd is among his sheep, I will seek out my sheep and deliver them out of all the places whither they have been scattered in the cloudy and dark day." 13th verse: "I will bring them out from the people and gather them from the countries, and

\* "I, if I be lifted up, will draw *all* unto me," as the centre of attraction.

† Revelations xxii.

will bring them into their own land and feed them upon the mountains of Israel. I will feed them with good pasture ; then shall they be in a good fold and in fat pasture.”\*

We presume that none will contend for the literal meaning of the above language when it speaks of feeding, lying down in pasture land, and so forth ; and yet this 13th verse is often quoted as authority for the future restoration of the Jews to their literal Palestine.

We turn to Ezekiel xxxvii., 21 :—“ Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them in on every side and bring them into their own land. I will make them one nation in the land upon the mountains of Israel, and one king shall be king to them all, and they shall be no more two nations, neither shall they be divided into two kingdoms any more.” Now this cannot refer to literal Israel, as they had been blotted out as a nation, and that for ever, more than a hundred and thirty years before this prophecy was penned, and in fulfilment of the threats uttered by Moses, their first prophet ; so that it cannot be interpreted to mean the restoration into a kingdom of the ten tribes† with the tribe of Judah. Besides, the restoration is stated to be in the day when the spiritual David ascended up a prince and a Saviour for all. 24th and 25th verses ; “ My servant David shall be a prince for ever,” by

\* For a fuller explanation of Ezekiel xxxiv., see parable of the sheep and goats.

† The allusion is, to the dispersed *remnant* of the ten tribes lost among and amalgamated with the Gentile nations.

whom an everlasting covenant of peace is made, and this in a time when the tabernacle of God was with men. Again, the prophecy spoken by Jeremiah xxiii., 5, received its fulfilment in the advent of the Messiah. "Behold the days come that I will raise unto David a righteous branch, and a king shall reign and prosper. In his day Judah shall be saved and Israel shall dwell safely, and this is the name whereby he shall be called The Lord our righteousness." We join with this Paul's explanation. Romans ix., 6, 7, 8: "For they are not all *Israel* which are of Israel, neither because they are the seed of Abraham are they all children; that is, they which are the children of the flesh these are not the children of God, but the children of the promise are counted for the *seed*" (spiritual).

We allude once more to the passage found in Isaiah xi., 10:—"In that day there shall be a root of Jesse which shall stand for an ensign of the people."

When this ensign is set up it is said that the wolf shall dwell with the lamb; the leopard shall lie down with the kid and the calf, and the young lion and the fatling together, and a little child shall lead them. These animals represent the clean and unclean beasts under the Mosaic law, lying down together under the gospel dispensation. The wolf, the leopard, the lion and the bear are the wild or untamed beasts which represent the aliens and strangers outside the covenant of promise. The clean beasts are the lamb, the kid, the calf and the cow, which represent the enclosed people, and the peaceful association figures the Jew and the Gentile, the bond and the free, feeding in

the same green pastures, lying beside the still waters of the gospel of Jesus, of Him who is our peace, who hath made both one, "that He might reconcile both unto God in one body on the cross, having slain the enmity thereby."

The restoration of the remnant of the ten tribes is spoken of by James, who, quoting from the prophet Amos, declares that his word was fulfilled when God visited the Gentiles to take out of them a people for His name, which visiting was Peter's special mission, and James asserts that this comprehended the ten tribes. James in his epistle addresses himself to the *twelve tribes* of Jews, and in the spiritual kingdom, completed at the close of the apostolic age, and of which we have a representation in Revelations vii., we find an equal number of every tribe sealed among the servants, and the *universality* of the new covenant is seen in that the spiritual Israel is not as under the old covenant, formed from a single people, but from a congregation of all nations and peoples and tongues before the throne, their right to be there being one and the same, having washed their robes and made them white in the blood of the Lamb, so fulfilling the Master's words, "I, if I be lifted up, will draw *all men* unto me."

Thus the great standard is lifted up as an ensign for the nations, and as "God is no respecter of persons, all in every place who call upon His name and work righteousness are accepted of Him."

Thus, we say, that the opening of the kingdom of heaven to all believers was for Jew and Gentile, as

the restoring of a pure language whereby all might serve the Lord with one consent, under a purely spiritual law and dominion, when the middle wall of partition was broken down in the end of Jewish time, when was inaugurated the reign of righteousness and peace, and God proclaimed Himself the Universal Father of all men in every age, and the *saints* in every age take and possess the kingdom.

## CHAPTER VI.

### THE WORK OF REDEMPTION.

To realize truly the nature of the redemption effected by Christ; consider his national character as the Messiah of the Jews, the peculiar administration and temporal law, in reference to which His work was appointed; secondly, the change in the prospects of the human race, which followed His accomplished mission.

The reader will find, by studying the prophecies relating to the Messiah, that, were it not for the reflected light of gospel times, which reveals the spiritual side of the prophecies, our hopes as Gentiles would be shadowy indeed.

Isaiah xxxiii., 14, 15.—For the good things promised, were to the house of Israel and to the house of Judah, the “branch was to grow unto David.” Judah was to be saved and Israel to dwell safely; (lxvi., 19), the “sign” was to be set among them.

Isaiah xl.—The redeemer was to be in “*Zion*,” the comfort and aid were promised to Jerusalem and the cities of Judah.

Isaiah xxxii.—A king was to reign in righteousness in the land of the chosen people.

Isaiah xxvi.—The peace and security was to be for Jerusalem, “the song was to be heard in the land of Judah.”

Isaiah xxv.—On the holy mountain was a feast to be prepared, the Prince of Peace was to exercise His government seated on the throne on Mount Zion, from whence the law was to issue; (ix)., the governor was to come from the Jewish people, the law was to proceed from his lips—and thus he, of whom “all the prophets had spoken,” came unto His own *nation*; and the reason why he was not claimed by them, was, that having profoundly misunderstood the spiritual character of the writings, they had invested their expected deliverer with a commission, which had reference to the re-establishment of their temporal sovereignty, whereas, to each prophecy of good is appended an equally sure prophecy, of a demolition of the temporalities to which they so tenaciously clung, and a deliverance from which was the farthest from their worldly desires.

Now the work of redemption had special reference to the peculiar administration and temporal law of the Jews.

We learn that the burdensome Mosaic ritual—the statutes which were not good (or desirable), the judgment by which they could not live (as they belonged to a ministration of death), were all added, “because of transgression” to the simple code of the first commandments, which were by no means grievous, or difficult of performance. The ten

commandments are enumerated in Deuteronomy v., 1-22, and after they were delivered the writer closes thus :—"All these words the Lord spake unto your assembly with a great voice and *He added no more*, that is, that nothing more burdensome was then enjoined; but afterwards, and in consequence of their repeated rebellion, and intercommunity with their pagan neighbours in the worship of other gods, this being treason against their constitution, and subversive of the very end for which they had been separated, God placed their neck under an iron yoke (as it is termed), and put them in *bondage* to the law of ordinances, so rigid, and so exclusive, as to shut them up to an enforced submission, and they were held "under the yoke until the time of the restitution (or regeneration) of all things."

Clearly to understand the *redemption* by Christ and His work (for His mission is a two sided one, and the redemption and the life two phases of it), we revert for a moment to the earliest age of Judaism.

The Hebrew race, prior to their appropriation, had endured some centuries of degrading vassalage in Egypt. Their moral and religious perceptions were doubtless of a low order, and therefore more readily impressed by the tangible and visible system of pagan worship around them, and possessing in common with all humanity the religious instinct, the felt necessity for some propitiatory offering to the unknown powers above them, they readily adopted the religious practices of the Egyptians, and, as afterwards proved, were as pagan as their late masters. Now God, who

always works in concert with human instincts and cravings, which His great purpose designed to elevate and not destroy, imposed upon them, at the time of their deliverance from Egypt (and doubtless in tender regard for their weakness and prejudice), a sort of educational lesson, an information by action, which was conveyed to them in the shape of a slaughtered lamb, which, with its blood, became to them an enduring type of a temporal deliverance. Added to the visible rite was the constant inculcation of the lesson that "without shedding of blood there was no remission." The simplicity of the rite teaches us how tenderly God dealt with the ignorant and besotted multitude He proposed to educate. Their preliminary instruction imposed no heavy burden, they were taught that the life (which was the blood) of the innocent victim was accepted as a peace offering for the time being, although it did not perfect the worshipper; but outward washings of the flesh and carnal ordinances were imposed until the time of the reformation. This is the explanation of the old economy given in Hebrews ix. Paul tells us that the ancient services had to be constantly repeated, because of the imperfection of the *offerers*. Every high priest returned year by year to offer sacrifice both for his own sins and for the sins of the people, and the priesthood could not continue by reason of *death*. The system, therefore, however well suited as an intermediate arrangement, was imperfect, that which it lacked was sinlessness in the officiating priest, and a perfectly pure offering.

This epistle, being written to Hebrews, who understood the ordering of the old law, the technical language employed would be intelligible to the believing Jew who, having a new light thrown upon it, would see the spiritual meaning underlying their ancient ceremonials; and the object of the Apostle is to point to the advent of one who claimed not only to be "without sin," but to be the "ever living one," so that the two essentials wanting to bring about a reformed system, by completing the one then in existence, were realized in His person; and the Jew who received Him accepted Him as the great High Priest, who was provided to be the "Mediator under a new covenant, for the complete redemption of the transgressors of the first covenant," under which the material blood shedding only offered temporary cleansing. The transgressions referred to relate to the repeated acts of Jewish rebellion against their constitution and law. This is the constant theme of the prophets, who inform their people that the time will come when God will refuse to accept any more offerings at their hands, when their worship would be a pretence, the worshippers a company of mockers, Jeremiah xv., 17: "their ritual a lifeless, spiritless carcass." Hence, in the "fulness of time" the "disannulling of the commandment going before, because of the weakness and unprofitableness thereof." Nevertheless, its requirements remained in force to the time of the end, and the man who called himself a Jew and who expected justification through the law, he being circumcised, was a debtor to do the whole law, and

failing in the least part, was held guilty of all ; and in anticipation of the wrath coming in the end of their world, God declares through the prophet, " Therefore will I bring upon them all the words (threats) of this covenant, which I commanded them to do, but they did them not," so that the just vengeance of their lawgiver and king exposed the body to the sure destruction awarded to traitors. Psalm ii.

This is in perfect accordance with *justice*, both human and divine, so that the prophets speak as bemoaning the helpless, hopeless condition of the nation, and the absence of any remedial power in their system. We are all as an unclean thing, and all our righteousnesses are as filthy rags ; our iniquities like the wind, have taken us away. Psalm xlix., 20. " We all do fade as a leaf."

But the same prophets are instructed to promise a new revelation of the character of God, in which mercy and love predominate over simple *justice*, so that while Jehovah asserts His sovereignty in these words, " I will plead with you—I will bring you into the bond of the covenant ;" and while the Jews are represented as " the Lord's captives," as prisoners shut up under the law, in bondage under the elements of the world (Jewish or temporal system), anticipating the time of the end, God permits the prophet to pour this light upon the future, so shadowing forth His gracious purpose. " I beheld, and there was no man, even among them, and there was no counsellor. I saw that there was no man, and wondered that there was no intercessor ; therefore His arm brought sal-

vation ; His righteousness sustained him.”\* So that as the Jewish law made nothing perfect, and the end of its ministration was *death*, a new and *living* way of escape was opened up, when God himself provided a lamb for a burnt offering,” as He had promised to Abraham, the father of the race, when he shewed him the plan on the mount of vision. It will be remembered that the lamb slain at the foundation of the Jewish world stood as a type of the true Lamb of God, slain at the foundation of the Christian world, and that it was the pure and unoffending *life* of the animal which was accepted as the peace offering, and this is the point of agreement between type and anti-type. Therefore, we repeat, it is with the *life* as well as with the death of Christ we Gentiles have to do. Christ, as the Jewish Messiah, stood, as the daysman, the mediator between debtor and creditor, or the defaulting Jew and his offended Creator.

To this Jewish redemption the prophet Isaiah alludes when speaking of the Messiah under the figure of a “nail” fastened in a sure place, when “it is cut down the burden that was upon it shall be cut off.” Isaiah xxii., 25. Also Zechariah says :—“ Thus saith the Lord, I will remove the iniquity of that land (Jewish) in one day.” Again, “ He led captivity captive, and gave gifts for men.” “ He made an end of sin, and brought in an everlasting righteousness.” “ Once in the end of the world hath He appeared, to

\* “ For the wickedness of my people have I struck him.” Isaiah liii., 8. Douay version. “ The chastisement of our peace was upon him ; by his stripes we are healed.”

put away sin by the sacrifice of Himself." "Who gave Himself for our sins" (says Paul the Jew) "that He might deliver us from this present evil world" (system). "This Man, having made one offering for sin (Jewish short-coming) perfected for ever those who are sanctified." Thus when the full satisfaction was offered and the law fulfilled, *it* lost its hold, and *the captives were set free*, the handwriting was blotted out. This is the atonement of Christ, the word itself implying a reconciliation between two contending parties, making them at-one-ment.

Granting that the mediator was sinless, and perfect in holiness, ("no man convicteth Me of sin,") He had the necessary qualification, being a Lamb without blemish;" granting also that He was the one "who rose from the dead, to die no more," He became the priest for ever, whose *one* oblation for the *sins of the past*, "was accepted in fulfilment of ancient promises. By voluntarily resigning His life, ("the blood is the life thereof"), He set the seal to the declaration of the ancient Jewish covenant, making the law honourable, just, and true, which had said "without shedding of blood there was no remission." Therefore His death is declared to be the redemption of the *Body* (community) which was under the law of sin and death. Now He who "came to do the Father's will," accepted the whole burden of past indebtedness of sinners under the law; to effect this part of His work the redeemer offered no resistance to the blind fury of his countrymen, but permitted them to consummate

an act, which fulfilled all righteousness; thus "setting to His seal that God was true," not only in securing the fulfilment of every jot, and tittle of the law's demands, but also in raising up a horn (power) of salvation out of the house of David, one who came not only to be the glory of His people Israel, but to be a "light to lighten the Gentiles."—This leads us to the second phase of the work of redemption.

Previous to the final act, which ransomed the captives who were in bondage under the law, Christ daily offered up the sacrifice of a pure and spotless life. This, we are told, was accepted by His Father, and ours, as making up for the shortcomings and weaknesses of the whole human race, and this is how He purchased the reward of the inheritance and gave it, in His Father's name, as a free gift. "I am come that ye might have *life*, and that ye might have it more abundantly." As though Christ had said, not only do I bring the knowledge of a future life and happiness to you, but I show how you might begin it here and enter at once into the rest, and the purity for which the knowledge is vouchsafed. "If He shall lay down His life for sin, He shall see a long lived seed," Isaiah liii., 10. Ye are saved by His *life*. Now His *life* was the *light* of men, and the *light* of that life was developed that men might find the way to God, for without holiness no man can see God, and He who knew what was in men, knew that through the weakness of the flesh both Jew and Gentile had come short of the glory of God, and that both were

included in one condemnation (of short coming). So the great Exemplar came in the likeness of sinful flesh, and by his perfectly blameless and holy life, He condemned sin in the flesh; and by consecrating His life to the purpose of shewing forth the attributes of the divine character, He made all men behold the image of God in the face of Jesus Christ. This is the doctrine Christ taught concerning His Father's will: that God so loved the world (which He had specially created) that he sent his son to redeem *it*; and not only to redeem the "special world," but to redeem all the creatures he had made, whether within that world or outside its enclosure; and this he willed to do by giving men a higher standard of life, and true holiness; so reconciling the world to his purpose, and making them at one with him in his designs for the general good. So that whosoever believed in the message that Christ brought, and lived in the light, and followed the example he gave, might not perish (with the unbelieving world) but have enduring life. This was offering "gifts" for all men, according to the sure word of prophecy, which had declared that, He, Christ, should satisfy the law's demands, and should also receive the whole honour and glory of his Father's (Spiritual) house, "For He shall build the Temple of the Lord (whose temple ye are) and He shall bear the glory and shall sit and rule upon His throne. He shall be a priest upon His throne, and the counsel of peace shall be between them both — that is, that both Father and Son would be one, in will and pleasure, that Jew

and Gentile should henceforth share in the spiritual blessings of the covenant of peace, Zechariah vi., 13. So that when the new government was laid upon Christ's shoulders, the first act as it were, of His executive power, was to break down the middle wall of partition which (as far as regarded God's moral dealing) had edged in the peculiar people; thus opening up a highway into the "*holy of holies*," so making peace, not only for the offending Jew, but for all, who in every place should fear God and work righteousness. This word righteousness or right doing is closely connected with the phrase "*holy of holies*," as the latter refers to character, and not to place, although the figure represents the inner sanctuary, within whose precincts the high priest stood alone. But in the new and spiritual temple he who puts on the Lord Christ stands with Him in the beauty of holiness. Being risen with Christ, men are complete in him,—are counted children of the resurrection, and stand daily as kings and priests to God, so that this language again has reference to the *life* which saves. Peter, speaking to the Gentiles of their great salvation, has for his message, "Jesus and the resurrection." His subject embracing the perfectly blameless earthly life of Jesus, as an example to those who followed in his steps, and the resurrected life which all would enjoy who put on the Lord Christ. Risen with him into the life that was holy and God-like, the eternal continuance of it was secured, "Because I live, ye shall live also;" men were declared to be heirs of God, and joint heirs with Christ.

To the Jews, the first teachers spoke of "Christ and Him crucified," of "Him who hath washed us from our sins in His most precious blood." This last sentence cannot, of course, be taken literally, but is used by the Apostle, in speaking to the Jews in allusion to the cleansing and washing of the vicarious sacrifices in the temple; plunged into the typical brazen sea at the foot of the altar the offerings were purified. But under the new covenant the priest, his offering being *perfect*,\* there was no longer need of the emblematic washing, and to this John alludes when he says that in the new and spiritual state "there was no more sea."†

If the word *life* were substituted for that of blood, we could at once perceive the universal benefit conferred by the example of a spotless life, for the reward of the inheritance *purchased* by Christ is for those who in the spirit of Christ, by patient continuance in well-doing, look for honour, immortality, eternal life.

Now, according to Paul, the Gentiles were not condemned on the same ground as the Jews, for they had only a law *within* themselves, their consciences accusing or excusing. But with respect to a future life, they stood on an equal footing with the Jews, whose sanctions were temporal, and contained no promises of a life to come. Both were therefore subjected to the common lot, death reigned, and nothing beyond had been revealed. All had sinned and come

\* Hebrews vii.

† Revelations xxi., 1.

short of the glory. God hath included all under sin, that He might have mercy upon all. For is He the God of the Jews only? Is He not the God of the Gentiles also? seeing it is one God who shall justify the circumcision by faith, and the uncircumcision through faith. So the Apostles taught the Jew that there was no more a remembrance of (Jewish) sins, consequently no further need of temporal sacrifices. The Jew had been redeemed from his indebtedness, and with the full Gentile world was brought into the possession of a new and living hope. Now, as we have shewn, the glorious things spoken of by the prophets declare a double purpose: Firstly, the deliverance of the Jew from the evil of his world; secondly, the offer to him, as to the alien Gentiles, of the gift of immortality. "I will have mercy upon all." "Whosoever will, let him come, and take of the water of life freely," and the promise conveyed through Isaiah is of universal application for all time ensuing. "Fury is not in Me (saith the Lord). Let him take hold of *My strength*, that he may make peace with Me, and he shall make peace with Me." "The Lord thy God in the midst of thee is mighty; He will save, He will rejoice over thee with joy; He will *rest* in His love." Zephaniah iii., 17. "If any man will do the will of the Father (by living the *life* of the Son) he shall not taste of death, nor come into condemnation; for verily Jesus Christ came into the world to give the *light* of the knowledge of God, and to live the *life* which should be the *light* by which all men might

walk, and so walking, might grow into the same image." For the manifestation of His spirit is given to every man to profit withal. For "we are saved by His *life* if the life of Jesus is manifest in our flesh."

## CHAPTER VII.

### THE VOICES, OF THE PROPHETS RESPECTING THE TIME AND PURPOSE OF CHRIST'S EARTHLY MINISTRY.

THE scriptures are especially emphatic as to the time of the Saviour's advent, and also as to the two-fold *life work* which God His Father would give Him to do.\*

What this special commission involved, we shall endeavour to show by selecting a few of the passages bearing on the point, so clearing the way to our explanation of the parables and the general teaching of our Lord. Leaving subsequent scripture to prove the truth of our assertions, we say that Christ came as a governor to take possession of a kingdom. In doing this He had to eject those who were already in possession. He came to make known immortality to the race. In doing this, He had to destroy *him* who had the power or ministration of death. He came to bring in the aliens and strangers into the new commonwealth, while He rejected the rebellious sons and former citizens. He came also to announce the near approach of the judgment day for the guilty, rebellious Jewish world, and the approaching fulfilment of *all* prophecy, thus adding *His* testimony to the spirit of all the prophetic denunciations uttered since the Jewish world began. Therefore it is upon His authority that

\* For the finishing work, or act of redemption we refer our readers to the Chapter on "Redemption."

we place a limit to the meaning of the words wrath of God, spoken of in the Bible, and we assert that all the denunciations of the Old Testament and all the threatenings uttered by Christ and His Apostles in the New Testament are addressed to the Jewish world, and to them only ; that is, with the exception of those *mundane* punishments which are threatened to the pagan nations by name. Here we remark that whatever explanation is offered regarding the *denunciations* of scripture, we do not for a moment lose sight of, or undervalue that part of the teaching which occupies an equally large portion of the scriptures of truth, which abound in divinest lessons of love and purity applicable to all time and to all conditions of men. For these things were written that "in the ages to come, He might shew the exceeding riches of His grace in kindness towards us through Jesus Christ." Ephesians ii., 7.

We turn now to Psalm ii. "The Lord said unto me Thou art my Son, *this day* have I brought Thee forth." Which day was this ? It was Christ's day, for the "kings and rulers take counsel against the Lord's anointed," and for this they were to be visited with *wrath*, broken with a rod of iron, dashed in pieces like a potter's vessel. It was the kings and judges of the Jewish earth who were to be thus utterly broken and destroyed, read Acts iv., 26—29 ; xiii., 40 ; vi., 14.

Again, Psalm xlv., 3. "*Gird thy sword upon thy thigh, O ! most mighty, and thy right hand shall teach thee terrible things.*" These two sentences in italics indicate a mighty avenger coming to battle.

The whole of Psalms xviii. and xxii. might be quoted as indicating the advent of the Spiritual David in an era of time when heaven and earth were to be shaken, a new rule established, an opposing power to be destroyed, and a people new created to inherit the blessings pertaining to the new order of things. By comparing the figurative terms here employed with our chapter on "Scripture Symbolism," they will be found exactly in accordance with the other parts of the book, when denunciations are threatened against the Jewish world.

Psalm l. Out of Zion, the perfection of beauty, God hath shined (through His Son). Our God shall come (in the person of His Son),—what for? "not to keep silence," for "a fire\* shall devour before him and it shall be very tempestuous round about him." "He shall call to the heavens above (the theocratic hemisphere) and to the earth" (Jewish land)—for what? "That he may *judge his people*," verse 5. "Gather my saints together, those that have made a covenant with me by sacrifice," ver. 7. "Hear, O! my people, and I will speak. O! Israel I will testify against thee."

Psalm lxxii. predicts the coming of the King's Son, to pronounce judgment, and to break in pieces the oppressor. Psalms xcvi., xcvi., and xcvi., repeat the announcement that the time of the advent was to be the judgment day; also we point to Isaiah xi., 1—4, and again to Isaiah xxxii., 1, 12, 17.

We might produce a multitude of facts which go to confirm the assertion that the era of the advent of

\* See "Scripture Symbolism."

Christ was to be the time of the general judgment. But we close this sketch by recalling the words quoted from the book of the prophet Isaiah by Christ Himself, in the synagogue. "The Spirit of the Lord God is upon me, because the Lord hath anointed me to preach good tidings unto the meek. He hath sent me to bind up the broken hearted, to proclaim liberty to the captive, and the opening of the prison to them that are bound." Jesus continued reading as far as the close of the next sentence "to proclaim the acceptable year of the Lord;" and closing the book He sat down, saying, "This day is this scripture fulfilled in your ears." The question arises why did our Lord stop before reading the closing part of the sentence, which runs thus: "And the *day of vengeance* of our God." We answer, because this was the first part of his mission, about which he made no mystery. But the vengeance coming upon His people was in obedience to God's command *veiled in parable*, "Lest they should see with their eyes, and understand the secrets of the Most High, who had through His prophets warned them so often in vain," and therefore, when the immediate disciples of Jesus asked him "privately," "Why speakest thou to them in parables?" He gave them this explanation: "Because unto you it is given to know the mysteries of the Kingdom of Heaven, to them it is not given." This was the explanation and foreshadowing of the casting away of his own people, because of unbelief; some were saved, the rest "were blinded." "For

as much as this people draw near to me with their mouth, and with their lips do honour me, but have removed their heart far from me; therefore the understanding of their prudent men shall be hid." This is the natural effect of their own counsel, and Matthew gives a reason for Jesus speaking in parables, when He quotes Psalm lxxviii., "that it might be fulfilled which was spoken by the prophet, I will open my mouth in parables, I will utter things which have been kept secret from the foundation of the world." These things were not uttered in plain language, because the mental and moral condition of the Jewish people was such as to render plain speaking an impossibility; had Christ so spoken, His life would have been prematurely sacrificed. Besides, we read that when "the darkness or veil was removed from the face of all nations," that the Jews for their obstinate unbelief were to be punished by mental darkness falling upon them;\* so preventing them from receiving the blessing of a universal covenant, made with all nations indiscriminately. Isaiah prophecies of this in his xxix. chapter. "The Lord hath poured upon you the spirit of deep sleep, and hath closed your eyes, and the vision of all hath become unto you as the words of a book that is sealed." Again, "Who so blind as my servant, or deaf as my messenger that I sent?" The Saviour proclaimed their punishment when He repeated the prophet's language, "Because they seeing, see not;

\* Their own conduct led up to the punishment; it was not a direct judgment.

and hearing, hear not; neither do they understand; for this people's heart is waxed gross, and their ears are dull of hearing, and their eyes *they* have closed, lest at any time they should see with their eyes, and hear with their ears, and should be converted, and I should heal them." And thus the term, "God's vengeance," does not imply that God made use of any means to produce the condition here described as darkness, but, that God having "called and been refused, having stretched out his hand, (through many generations) and no man regarded," when their end was drawing nigh they were left by Him to work out their own destruction, in their own chosen way. The intimation that such a calamity would overwhelm them, is touchingly foreshadowed in Proverbs i., 20-33.

In passing to consider the direct teaching of our Lord, we would say that as it is impossible in our limited space to give the whole text verbatim, and as the correctness of our exposition must be tested, not only by the words of the parables themselves, but by the general and open teaching of our Lord which precedes and follows the parables, and within which teaching the hidden meaning lies concealed; we therefore ask that the passages heading the several portions may be read throughout.

## CHAPTER VIII.

### THE TEACHING OF OUR LORD.

THE first parable we notice is that found in Matthew vii., 22-27, in which is portrayed the determined obstinacy of the Jews, who adhered to the very last to a worldly system, which from its nature was but transitory. Thus the foolish man builds his house upon the shifting sand, and when the end comes the house (Jewish) falls. The judgment is pictured as a storm of wind and flood.\* The contrast of character is depicted in the case of the wise man, who, hearing Christ's words, and understanding through them the "signs of the times," secures his building by founding it upon a rock, from which no storm could dislodge it. The rock is the immutable promise given by Christ under a new covenant. "His word endureth for ever." "This is the word, which by the gospel (good news concerning new things), is preached unto you," and of this secure building Paul speaks to all believers, "We have a house, not made with hands, eternal in the heavens."

Matthew xiii., 33 :—"The kingdom of heaven is like unto leaven which a woman took and hid in three measures of meal, until the whole was leavened."

\* See "Scripture Symbolism," p. 9.

On this passage we offer some general observations, to illustrate its meaning as connected with the position of the Jewish race before it was merged into the universal Christian economy. We take these three portions as representing Natural Religion, the Mosaic Economy, and the Christian Dispensation.

Prior to the founding of the Jewish world men had (according to the scriptures) the light of nature. It is with reference to this condition that Paul expostulates with pagans at Lystra, thus: "The living God, who made heaven and earth, and the sea and all things that are therein, who in times past suffered all nations to walk in their own ways; nevertheless He left not Himself without a witness in that He did good, and gave us rain from heaven, fruitful seasons, filling our hearts with food and gladness." Again, in Romans i., Paul speaks of pagan Greeks and barbarians; "Because that which may be *known of God* is manifest in *them*, for God hath shewed it unto them." How? "For the invisible things of Him from the creation of the world are clearly seen, *being understood* by the things which are made." What is understood? "Even His eternal power and Godhead, so that they are without excuse." This was the era of natural religion, when God revealed Himself in the creation, and in the daily providential care over the intelligent creatures He had made.

Next we have the creation of the Mosaic world, the history of which we find first presented under the symbolic language in the first chapters of Genesis, and again given in the open story beginning with the

call of Abram. In this dispensation there was an advance in the knowledge concerning the great first cause, and a certain revelation was made to a special race, in whose midst God "records His name," Moses divinely commissioned making known the great "*I am.*" This people entered into a solemn covenant with Jehovah, who constituted Himself (with their own consent)\*, not only their God, but their temporal king. They were made the sole repositories of truths, of the full significance of which, however, they were left in ignorance. Short of that knowledge, they possessed abundance of temporal and supernatural blessings unknown before their appropriation, and unshared by any other nations of the globe. The primary conditions upon which this people secured the favour and friendship of Jehovah were simple and easy of performance, as recorded in such texts as "*Do justice, love mercy; walk humbly with thy God.*" It was not until after repeated disaffection and rebellion, that to secure His own purpose by forcing them to remain a separated people, God gave them a burdensome ritual, whose obligations compelled them to abstain from community with other nations. "He gave them (in punishment) statutes which were not good (or desirable), and judgments whereby they could not live." "The law was added because of transgression."† They had failed to learn the simple lesson that "it is better to obey than sacrifice." They were therefore forced into a round of ceremonial observances and wearisome sacrifices, the omission of which was ac-

\* Exodus xxiv., 3, 7.

† Galatians iii., 19.

counted treason against their King, who in defence of the righteousness of his own institutions, inflicted the penalties which had been from the first denounced against the transgressors.

The third "measure of meal" represents the Christian dispensation, the principles of which were to permeate and consolidate the whole under a new form, "leavening the whole lump." The most superficial study of the divine action will convince us that all God's workings are progressive towards goodness and perfection, and through each of the eras of the sacred story, the people were educating up to a new and grander development in the advancing order of things, each portion of the plan being suitable to the moral and intellectual growth of the race. Previous to the imposition of divine law, there could be no responsibility; after it was imposed there were certain necessary restrictions laid upon the action of the men under the law. Against these restrictions the subjects revolted, although forcibly held under the bond of the old covenant until the fulness of time developed a new constitution, the provisions of which brought them freedom from bondage and a new life freed from the ministration of death.

It was to be enlightened regarding this "*third*" heaven (or religious hemisphere), that Paul is said to have been caught up (or "apprehended of Christ,"), in his journey to Damascus, "Acts ix." There are various figures of speech employed in the parables; but it will be found that but one event is foreshadowed which has its fulfilment at a specified

time, this time being the return of the Master. Now it is generally admitted that the second advent of Christ and the general judgment are synchronous events, but there is a wide difference of opinion as to the date of both events. We say that if the parables and general teaching be studied in connection with Jewish history, (that is, if the study be entered upon by a mind free from all influence save that which the record itself exerts), the evidence will be irresistible as to both events having had their fulfilment *in the past*. In the parable given in Mark xii., ordinary Bible readers will allow that the "vineyard hedged round" represents the Jewish nation enclosed from all others; that the messengers are the prophets and teachers specially sent to them; that the last and most important one was the Son and Heir, the Messiah; that the final act of these husbandmen was the killing of the Heir, putting to death the Son of God. Yet how few have discovered the very point of the whole, contained in the question and answer at the close of the parable, "What shall therefore the Lord of the Vineyard do? He *will come* and destroy the husbandmen, and give their vineyard to others." Now, we ask, when were the husbandmen destroyed, the hedge broken down, and the inheritance given to others? Was it not when Jerusalem was laid in heaps, when her temple was destroyed, her sons given up to the slaughter, and her name blotted out for ever? If this be so, then surely the Lord of the vineyard did return, and did recompense his enemies, judging them according to their works!

Again, we note in the parables the terms employed, which terms indicate social relationship, involving certain obligations ; for example—a king and his subjects, a lord and his servants or household, a bridegroom and his friends, a father and his son, &c. Now nothing can be plainer from the record than that such relationship and responsibility existed in reference to one people only. The prophets say, they (the pagan world) are not called by thy name ; thou never barest rule over them ; as for thy judgments they have not known them. Paul confirms the prophet's words when he says, " God, who in time past, hath left all nations to walk in their own ways." The consideration of the exclusive character of God's religious government, as declared in scripture, will enable us more clearly to apprehend the uniform character of all our Lord's public teaching which was addressed to the Jews.

The change in the covenant or condition of things is shewn in Matthew xvi., 15—19, " Jesus asks his disciples, whom say ye that I am ? Peter answered thou art the Christ, the Son of the *living* God." Jesus commends Peter's reply as a truth taught him by the Father in heaven, then proceeds to say, " Thou art Peter, and upon *this rock* I will build my church, and the gates of hell shall not prevail against it." " This rock " is a term used just in reference to Himself, as the exponent of that eternal word of truth which was to be the foundation of a new system ; but it has also this explanation—the name Peter signifies a stone ; Peter was the chosen

instrument for laying the foundation and for promulgating the laws of the new kingdom. Upon Peter the honour was conferred of being the first to receive the full knowledge of God's purpose; the keys to the great mystery of universal redemption from death were given to him at the time when he learned "that God was no respecter of persons," but that all in every place who wrought righteousness would be made free of the new commonwealth. The 19th verse teaches us that as the laws of the spiritual kingdom were founded in truth and righteousness, there could be no appeal to a higher authority than they claimed to have, therefore by them the judgment upon men's actions was to be decided. This is the binding and the loosing which here and hereafter remain unalterable.

Now the old covenant was one of death, that is, no law of life was made known in its sanctions, they being temporal and passing. The gates of hell (destruction) did prevail against them, but the new covenant, being an everlasting one, ordered in all things and sure (founded on the rock), it could never be subject to change or decay. "The gates of hell shall not prevail against it."

Matthew ix., 14 :—"No man putteth a piece of new cloth unto an old garment, neither do men put new wine into old bottles, but they put new wine into new bottles and both are preserved." Jesus uses this figure of speech to shew the impossibility of the old and the new system being amalgamated; they cannot be joined. The new covenant could have no connec-

tion with the Mosaic ritual, not only because it had fulfilled its purpose (was worn out), but because the new principles were in entire opposition to the outward show and observance of ritualistic ceremony. The new covenant enjoined a spiritual service, and the devotion of the life, all this prompted by the certainty of a reward, enduring as the word upon which it rested.

Matthew xii., 18—37. Among the confessedly difficult passages of the New Testament is one found in the 31st and 32nd verses of this chapter. It relates to the unpardonable sin, but as it is connected with a particular event related in the preceding verses, we take them first, reading from the 18th verse. A man afflicted with an evil disease, here termed a "devil," was healed by Christ. The Pharisees, filled with envy and unbelief, attempted to explain what they could not gainsay, by ascribing the cure to the invoked aid of an idol god. Baalzebub was the supposed patron deity of medicine, and one of the principal gods of the pagan world. He is thus described as a "prince of demons." The charge made against Jesus is tantamount to accusing Him of the practice of incantation. But as it was a well known doctrine of paganism that the gods did for their own pleasure afflict men with all sorts of maladies, Jesus in His reply to the Pharisees exposes the folly of their accusation. "For," as he says, "if Satan cast out Satan, he is divided against himself; his kingdom cannot stand." But if He, Christ, had exhibited a power above its pretensions, He had invaded the kingdom

and conquered the evil, and had thus proved Himself the "strong man armed, successfully spoiling the house."

In the 30th verse the Saviour goes on to shew these proud pharisees that notwithstanding their assumed position as "Sons of Abraham" (the friend of God), they were acting in antagonism to the God Jehovah, whose power *alone* they professed to acknowledge. "If I, by the Spirit of God, cast out devils, then the Kingdom of God is come nigh unto you." Now we find that our Lord constantly appealed to the evidence afforded in His works, as to His Divine authority; and in the argument he uses with these men, He is referring them back to the *test* upon record, by their first prophet, Moses, and found in Deuteronomy, xviii. "If thou say in thine heart, how shall we know that the Lord hath *not* spoken; when a prophet speaketh in the name of the Lord; if the thing follow not, nor come to pass, *that* is the thing which the Lord *hath not spoken*," this language of course inferring that the accomplishment of the *word* was to be accepted as a proof that the prophet was the accredited agent of Israel's God. And Jesus constantly said, "Believe me for the works' sake." Now accepting this testimony of Moses, who spake of Jesus, and connecting the *test* with the cure of the dumb and blind man, we see that it should have been conclusive evidence for the Jews, as to Christ's authority. "Had ye believed Moses, ye would have believed Me, for he wrote of me; but if ye believe not his writings, how shall ye

believe my words." But further, in ascribing the miracle wrought by Christ to the agency of an evil spirit, they were blaspheming the God of Israel, who had condescended through His servant Moses to leave this test on record ; therefore, tried according to the law laid down under the Mosaic dispensation (this world), they stood condemned.\* In the new dispensation (world to come) wherein Christ was Lord, by denying His Divine authority, they placed themselves beyond the pale of forgiveness. Personal offence to him as a man was pardonable, but persistent rejection of His mission as the agent of the Holy Spirit, involved not only their being "cut off from the people of the old covenant," but the loss of the blessing conferred under the new ; and seeing, that as Jews they professed to believe only in the miraculous power of the *One God Jehovah*, their hypocritical ascription of the miracle to the power of Baalzebub, was "*an idle word* for which they should have to account in *their judgment day*."

\* Deuteronomy xviii., 18, 19. Acts iii., 23.

## CHAPTER IX.

### THE TEACHING OF OUR LORD.

The Unprofitable Servant. The Ten Virgins. The Three Excuses.

Matthew xxiv.—The concluding verses of Matthew xxiv. give an account of the unexpected return of the lord of the wicked servant, when he judged and condemned the offender. The punishment is described as being cut off, separated from the household; the tie severed which had existed between him and his lord. His portion was with the hypocrite. What that portion was to be, David prophesies: "The hope of the hypocrite shall *perish*." And here it is worthy of note that in all the four parables grouped in Matthew xxiv. and xxv. the punishment inflicted is deprivation of good, but not continuance in evil.

This is shewn in the case of the servant who had received the one talent and hid it. Matthew xxv., 18.

Here we have the Jew obstinately adhering to his system, when all the prophets, with the added testimony of Christ and His Apostles, concurred in declaring its abrogation. The Jew had planted his hopes in the Jewish earth, without a desire for anything beyond it, yet he here attempts to offer a hypocritical plea of justification.

"There thou hast that is thine," in other words,

I have adhered to that law which you yourself established. But the charge of slothful neglect and non-performance of the obvious duties of his position subjects him not only to the loss of the good things in his possession, but to exclusion from the good things into the possession of which he might have come. He is left helpless and hopeless without the gates of the city,\* from whose spiritual light he is excluded. "For unto every one that hath (used well his temporal gift) shall be given, and he shall have abundance, but from him that hath not (so done) shall be taken away even that which he hath, and cast ye the unprofitable servant into outer darkness; there shall be weeping and gnashing of teeth." This last expression denotes the extreme of anguish and disappointed ambition of the Jews when, in spite of their opposition and rage, the irresistible influence of the new religion took as it were "by storm" the vantage ground which they had so long occupied, and their temporal inheritance slipped out of their grasp. Now we say that all the sorrows depicted in the parables relate to Jewish *earthly* history and occurred at the time of their ruin as a nation, when with the aliens and the strangers *their* redeemed remnant came into possession of the kingdom, once pertaining to the children. Matthew viii., 11, 12. The blinded opposition of the Jews was displayed during the ministry of the Apostles, who, while gathering into the kingdom the alien and the outcast, as well as the saved "Jewish remnant," roused the

\* Revelations xxii.

hatred and bitter scorn of the nation whose doom of expulsion we have been considering.

Thus, when the first martyr, Stephen, was brought before the council for asserting that Jesus of Nazareth should destroy the holy place, change the customs which Moses had delivered,\* they (the Jews) scarcely waited for the close of his address, but, self-convicted of resistance against the Holy Spirit, they were cut to the heart, and *gnashed upon him with their teeth*. Again, when they saw the Gentiles crowding round Paul, to hear the wondrous news, they were filled with envy, contradicting and blaspheming,† and Paul turned from them, saying, “Your blood be upon your own head, from henceforth I go to the Gentiles.” Indeed, every attempt made by the Apostles to speak their message roused their wrath and malice to the utmost. Paul refers to this in his Epistle to the Thessalonians, ii., 14: “They please not God, are contrary to all men, forbidding us to speak to the Gentiles that they might be saved, to fill up their sins always, for the wrath is *come upon them to the uttermost*.”

Matthew xxiv., 31—46.—The parable of the ten virgins represents two classes which existed in the Jewish nation at the *close of its history*; the name here given to them is that used by the prophets in reference to the purity of worship established among them by God; they are called the Virgin Daughter of Zion, in Jeremiah. In the parable the ten virgins have lamps,

\* Acts vi., 14. † Acts xiii., 45.

but five only have oil; the lamps which all possess denote the Word of God, as contained in the ancient prophetic books. In them was seen the intimation of the change of all existing things; these prophecies required unfolding—being hitherto a “hidden mystery”—the Divine illuminator came as “the light of the world,” the general body of the men to whom he came preferred “the darkness,” and were satisfied to rest in ignorance of any further development of the truth; and although they must have been conscious that the vitality had gone out of the Jewish lamp (system) they clung to the empty vessel to the last. Those who were said to possess oil in their lamps represent that class in the nation who faithfully fulfilled all righteousness while citizens of the old commonwealth, but who believed in the prophetic announcement that the Jewish world was to be destroyed; they were ready to see the signs of the times in the advent of the true witness of God, and believing His testimony that the end of their dispensation drew near; they arose from the grave of a decaying system, and were as “children of the light,”\* possessing not only the light of God’s ancient oracles “the law and the prophets,”† but also the light of the knowledge of God and His purposes in

\* 1 Thessalonians v., 5.

† It is an interesting fact, and one that exhibits the propriety of the figure employed, that the ancient Jewish lamp carried in bridal processions held only a certain quantity of oil, which lasted a given time. When a fresh supply was needed, the lamps of the five foolish virgins had gone out; they had neglected to procure an additional supply, and so were in darkness. The Jewish oracles gave light up to a certain point in their history, when a new revelation was required, and given; but they, failing to apply the means provided for the rekindling of the lamps in their possession their eyes were blinded, and they were left in darkness.

“the face (or presence) of Jesus Christ,” whose teachings made clear the mystery of former ages.\*

Therefore, although all are said to be sleeping at a certain time, there is this difference, the wise virgins are not sleeping as do others,† in careless unconcern of their Master’s return, but are reposing in conscious readiness, waiting for the bridegroom. It is the foolish virgins who sleep regardless of its being nearly the last hour of their day (midnight), so that when the Lord came as a thief in the night, then sudden destruction fell upon them, and they could not escape. The foolish virgins, when aroused to a sense of their condition, attempt to borrow from their more thrifty companions. The request they make in the words “Give us of your oil, for our lamps are gone out,” is introduced to shew the cause of their unreadiness to meet the new condition of things. The whole of them are said to go forth with their lamps, but one half had neglected to bring the means of kindling a light, which they might have obtained in the *day time* from the one source, the “true light giver,” but, wilfully closing their eyes in *their day time*, they deserve the refusal and reproach for their former improvidence conveyed in the words, “Not so, lest there be not enough for us and you, but rather go ye to them that sell, and buy for yourselves.”

In *this last hour* the wise “had only to trim their lamps;” in other words, to bring to remembrance the faithful promises of their Lord. The despair and fear which prompted the cry for help in this parable, is the

\* Ephesians. † 1 Thessalonians v., 6

same extremity of anguish which moved the rich man to plead his relationship in the cry, "Father Abraham, have mercy on me, and send Lazarus that he may dip the tip of his finger in water and cool my tongue, for I am tormented in this flame;" and the excluded ones, when vainly knocking for admission after the door was shut, "Lord, Lord, have we not prophesied in Thy name, and in Thy name cast out devils? and in Thy name done many wonderful works?"

The excluded ones represent the great body of the Jews, who, at the time of the destruction of their nation, were so steeped in worldliness and sin as to be utterly blind to the perils of their condition. They became a generation of wrath, and were "shut out" from any participation in the new order of things. The cry for help was one of despairing anguish, but the only gleam of light which reached them was that which revealed their sentence, "Too late; depart from me," even as their ancient prophets had foretold "When ye call, I will not hear." "I will hide mine eyes from you," and "mock when your fear cometh." "He that being often reproveth and hardeneth his neck, shall suddenly be destroyed, and that without remedy."

Luke xiv.—The fourteenth chapter of Luke opens with the account of the Saviour having accepted an invitation to eat bread in the house of a man of some eminence, "a chief among the Pharisees." During the visit, Jesus not only inculcated lessons of tender sympathy for the sufferings of others, but lessons of modesty, of hospitality, and unselfishness; in addition

to all which He entered upon a subject which, for the Jews, had a special significance. The parable commences at the 16th verse: "A certain man made a great supper, and bade many."

In this parable is given an abstract of the history of the separated people, from its beginning to its close. The first excuse offered by the invited guests is, "I have bought a piece of ground and I must needs go and see it; I pray thee have me excused." This indicates the unwillingness of the Jews to leave the land of Egypt, when God first called, to form them into a people "who should dwell alone, and not be numbered among the nations." They had become accustomed to their bondage, and would, even after their release, have returned to it had they been allowed to do so. Their mouths were filled with bitterness against Moses for bringing them away from their "hard bondage." They did not fail to remind their leader that they had from the first desired to be let alone "to serve the Egyptians, for" say they, "had we not abundance of flesh, and bread to the full?"

The promise of a land flowing with milk and honey was as nothing to them in comparison with what they had given up, and in effect, their constant cry was "We have chosen our land, I pray thee have me excused."

The next plea for not accepting the invitation is "I have bought five yoke\* of oxen, I go to prove

\* Five yoke forming ten in number, agrees with the number of revolting tribes.

them, I pray thee have me excused." This applies to that epoch in Jewish history when the ten revolting tribes, on their establishment into a separate kingdom, fell into a semi-pagan condition through their adopting the worship of the calves. It was at this time that God, through his prophet, said "Ephraim is joined to idols, let him alone," and they were left to prove the worthlessness of their choice, in the utter ruin it entailed upon them, to which time the prophet Hosea alludes when he says, "Thy calf O Samaria hath cast thee off."

The third excuse is, "I have married a wife, and therefore I cannot come." As the first excuse relates to the time of the first prophet, Moses; the second, to the time of Elijah, the prophet; so the third excuse, we take to relate to the time of the last great prophet sent to the Jewish people.

When the Jews returned to their own land, after 70 years captivity, they had learned the folly of idolatry, and the superior excellence of their Mosaic institution, and became so strongly attached, so perfectly wedded to it, that when Jesus came, to offer the substance of that of which they had only the shadow, they could not see the necessity of giving up old ideas and institutions; for, believing them to be of perpetual obligation, they had married this wife, and therefore could not come. The invitations, recorded in the parable, are first given to the great men of the city, then to the poor neglected ones within the bounds of the city,\*

\* "The remnant that should be saved."

then the guests were sought in the highways and hedges outside the enclosure, the latter representing the Gentile world, which hitherto had been alien, shut out from the commonwealth of the Jews.

The order in which the invitation was sent represents perfectly the way in which the good news of the new kingdom was made known to the people. Jesus entered upon His "Father's business," with the learned doctors and rabbis of the nation, such as having the knowledge of the law, and the prophetic writings, should have been able to discern the "signs of the times;" but as these "builders\* refused," Jesus gave command to preach the gospel, beginning at Jerusalem (among the chief of the nation), then to the lost sheep of the house of Israel; then the general charge was given "go ye into all the world and preach the gospel to every creature."

Christ's immediate successors, the apostles, in obedience to His command, first delivered their message to the Jews; and when they rejected it, Paul gave them up, saying, "It was necessary that the word of God should first be spoken to you, but seeing ye put it from you, and count yourselves unworthy of eternal life, lo! we turn to the Gentiles." The parable of the supper closes with the determination expressed by the master that none who were bidden should taste of the supper. This

\* "Banim," or builders, refers to the class of men specially appointed as teachers of the law.

in other words represents the final rejection of the Jewish body, when God arose to take vengeance on His enemies, and to plead the cause of the poor and needy; which two events are represented as synchronous throughout the Book.

## CHAPTER X.

### THE TEACHING OF OUR LORD.

#### The Unjust Steward. The Barren Fig Tree.

Luke xvi., 1-13.—Under cover of the story of the unjust steward, the Lord takes occasion to shew the position of the Jewish nation towards their Lord and Founder.

The temporal inheritance of the Jews was, as it were, an estate placed in their hands for a certain time. The temporal advantages accruing from their position, and the religious privileges secured to them alone, involved a great responsibility, constituting them not only servants of their great proprietor, but his only earthly representatives in the appropriation of his goods. The term "mammon" represents the whole of their belongings, temporal or worldly riches, these of course including their privileged condition as stewards of the divine oracles as contained in their religious system, the principles of which they were legally bound to maintain in all their original equity. This they had not done, as we shall presently shew. The added term "unrighteous" to the "mammon," applies to the condition of the rich estate, consequent upon the unfaithful administration of those left in charge. The trust had been abused, the originally

pure constitution "corrupted;"\* for although God was acknowledged as lord of the estate, His laws were dishonoured, and those who pretended to serve only Him really took part against Him, as the parable shews. The unfaithfulness of these "hired servants" is repeatedly made the subject of our Lord's discourses and had been the constant theme of the prophets. We learn what had been the *original* constitution of the estate, when Moses thus describes the ancient covenant:—"The Lord He is the rock (founder), His work is *perfect*; all His ways are judgment. A God of truth, without iniquity, just and right is He." And David is speaking of the same thing when he says "The law of the Lord is perfect, converting the soul (or governing the life); the commandment is pure, enlightening the eyes; the judgment is true, and righteous altogether."

The corruption in the state and constitution is thus described by the prophets. Isaiah i., 4:—"Children that are corrupters, they are gone away backwards." 21st verse:—"It was full of judgment, righteousness lodged in it, but now murderers." 23rd verse:—"Companions of thieves, every one loveth gifts and followeth after rewards." Isaiah v., 23:—"Which justify the wicked for reward (by reducing his debt), and take away the righteousness (or right) of the righteous from him." Isaiah xxiv., 16. "The treacherous dealers have dealt treacherously." xxvi., 10:—"In the land of uprightness will he deal unjustly." Isaiah

\* "Your riches are corrupt, your garments moth eaten."

1., 1:—"Thus saith the Lord, to which of my creditors have I sold you? Behold, for your own iniquity have ye sold yourselves." Isaiah lix., 6:—"Their works are works of iniquity, and the act of violence is in their hands." 7th verse:—" *Wasting and destruction* are in their paths." 8th verse:—"They have made them crooked paths." 13th verse:—"Conceiving and uttering from the heart words of falsehood." 15th verse:—"Truth faileth." Jeremiah vi., 13:—"For from the least of them unto the greatest of them, every one is given to covetousness, and from the prophet even unto the priest every one dealeth falsely." Hosea vii., 3:—"Israel hath cast off the thing that is good." Micah vi., 10, 11:—"Scant measure, that is abominable; shall I count them pure with the wicked balances, with the bag of deceitful weights?" Micah vii., 4:—"The day of thy watchmen and thy visitation cometh; now shall be thy perplexity." ("What shall I do?") Hosea ix., 15:—"For the wickedness of their doings, I will *drive them out of my house*," and to this event the Saviour alludes in the parable when the lord of the steward called him who had been accused of wasting his master's goods, and said to him, "How is it that I hear this of thee? Give an account of thy stewardship, for thou mayest be no longer steward." So that the term unrighteous mammon is justly applied to the condition of the inheritance, when its *primary* constitution had been corrupted and abused; for if it was no longer conducted upon the original principles

of right and justice, it had become unrighteous, unholy.

The Jews had been the custodians of the master's wealth; and had enjoyed their "good things" throughout the course of the theocracy, yet had they dishonoured the Lord's name by a false representation of His claims, and by a half-hearted semblance of service, while in reality taking part against Him; being thus unfaithful in the temporal household, which was their own under God, they proved their unworthiness to receive a free gift of the more valuable and enduring riches about to be bestowed. They (the Jews) compared with the untaught heathen around them ("children of the world"), were "children of light." Yet the Lord tells them, that those who had no higher motive than worldly policy, shewed more wisdom in ordinary things than Jews exhibited respecting those things which involved their very existence as a nation. Had they faithfully "kept their first estate," and "believed in Moses and the prophets," looking for the signs of the times, they would have been ready to have accepted the new order of things, and would, as the believers among them did, have entered into everlasting habitations; in other words, received the gift (under a new covenant) of an enduring inheritance, incorruptible, undefiled, and that fadeth not away. There is one sentence of this parable which at first appears enigmatical, to wit: "I say unto you, make to yourselves friends of the mammon of unrighteousness, that when ye fail, they may receive you into ever-

lasting habitations." The question presents itself, why, if the unrighteous mammon was the Jewish temporal inheritance, and that had become corrupted, why should our Lord have counselled an alliance or friendship with it? We reply, that, as we have shewn, the original law was holy, just, and true, although subject to a corrupt administration and the eternal *principles of justice and truth embodied in the constitution* remained intact, and this is what is implied, that although the stewardship would be wrested from those who then held it, and although the deprivation of power and place reduced these stewards to a state of helplessness and shame, in that they would be incapable in their blindness, and obstinacy, of searching after the hidden truths of their prophecies (I cannot dig), and although their arrogant self-sufficiency would make them unwilling to accept light from the true source (to beg I am ashamed), yet despite of the desperate condition of the stewards generally, the Lord counsels the men who were listening to him to hold fast that which was good in their system, to make friends, to cling to those fundamental principles upon which the ancient system was based,\* (and which no change from a temporal to a spiritual constitution could effect; and with such aid, they would be prepared to enter in and be received into the everlasting state wherein dwelleth righteousness); for as these fundamental

\* Thou shalt love the Lord with all thine heart, with all thy mind, and with all thy strength, and thy neighbour as thyself; upon *these two commandments hang all the law and the prophets.*

principles were divine in their origin, the man who acted in accordance with them truly served God ; but the formal hypocritical system, built up of " wood, hay and stubble," on the originally good foundation, could not be joined with the new condition of things ; the one was incompatible with the other. The friendship of *this world* was enmity with God, (or antagonist to all good), therefore said the Lord, " ye cannot serve two masters," that is, ye cannot cling to a worldly organization and yet belong to a purely spiritual rule ; ye cannot serve God and mammon ; and we take this to be Paul's idea of his master's teaching, when he urges upon believers in the said covenant the necessity of a separation from the corruption of this evil world, and the adoption of the pure spiritual life homage exemplified by Christ. " Come ye out from among them ; be ye separate ; touch not the *unclean* thing, and I will receive you ;" Paul thus, like His Lord, saying : what fellowship hath light with darkness—what part hath he that believeth with an infidel ; or, ye cannot ' serve God and Mammon.

Luke xiii., 6-9.—Here we have the parable of the unfruitful fig tree in the vineyard.\*

The command from the Lord of the vineyard (Jehovah) to cut it down and remove it out of the way, why cumbereth it the ground ? the entreaty of the " dresser of the vineyard," (the intercessor) for a little longer trial, and the mournful acquiescence in its ultimate destruction, is a touching picture of

\* See " Vine of the earth," p. 25.

the Jewish people, once "planted wholly a noble vine, and a right seed, which should have yielded good fruit but which was at the coming of the Messiah utterly unprofitable; the request to spare it for a little while (this year also)\* refers to the interval which was allowed before the Jewish enclosure was broken up, which was not for forty years. In this interval the first teachers of the new faith used every argument, expostulation, entreaty, "I will dig about it and dung it," as well as threatening, to bring these people to submission; but in vain, and the cutting down became inevitable. It was with their final rejection in view that the compassionate Redeemer uttered His pathetic lament. "O Jerusalem, Jerusalem, how often would I have gathered thy children together as a hen gathereth her chickens under her wings, but ye would not. Behold your house is left unto you desolate."

The next parable we shall notice is found in Luke xvi., and styled the "Rich man and Lazarus."

We take this rich man who "is clothed in purple and fine linen, to represent the Jewish world," encircled by God's especial favour "exalted into a kingdom,"† (clothed in purple); the fine linen symbols the purity of their religion as the worshippers of the one true God. The beggar Lazarus, whose name implies the not helped, the unassisted one, stands not only for the aliens and lost sheep of the house of Israel outside the Jewish enclosure, but for the Gentile

\* "The year of the Lord," Christ's millennial day.

† See Ezekiel xvi.

world among whose population the lost tribes had been scattered; these in the parable are said to be in a state of poverty and wretchedness, "covered with sores (or full of idolatry) even as the prophet described the apostate Israelites," to be full of "wounds and bruises, and putrefying sores." When this *state of poverty* of the outsiders expired (Lazarus died), they were brought by the messengers of God, the apostles, into possession of that blessing to all the nations which was covenanted to Abraham. The special state of the Jewish world also expired (and was buried). This being buried is like the word "grave" and signifies, ruin, or a state of dissolution, as flame signifies destruction. The theocracy being dissolved, Judah in "his torments, sees Abraham afar off," and the poor unassisted in possession of His blessing. Dives is informed that he has received his share of blessing during the whole course of the theocracy, while the unassisted one had nothing, but that now the poor one "was comforted, and he tormented; besides this he is told that an impassable gulf prevented any communication between the two. We conclude that Dives and his five\* brethren represent Jews, as Abraham calls him son, and reminds him that his brethren "had Moses and the prophets." Dives calls Abraham father, but the relationship is no

\* When Gabinius the Roman General had placed the temple in the charge of Hyrcanus, he ordered the Commonwealth in such manner:—he divided the whole Jewish nation into *five* assemblies. One was ordered to be at Hierosolyma, another at Gada, a third at Canatho, a fourth at Hiericho, a fifth at Sepphosis, a city of Galilee. Is not this an explanation of the rich man's words in the parable, when he said, I have five brethren, &c.

longer of any avail ; for, not having heard (or believed in) Moses and the prophets, which alone constituted them true sons of Abraham, neither would the brethren "be persuaded though one rose from the dead." To this condition of Jewish blindness at the dissolution of their dispensation the Saviour referred, when He said, "If ye believed not his (Moses') writings, how shall ye believe My words?" We take the sentence "though one rose from the dead" to be an allusion to His own resurrection, which should fail to convince them of the truth of His "words," and their "torment" is further explained by Christ in Matthew xiii., 43, "There shall be wailing and gnashing of teeth when ye shall see Abraham, Isaac and Jacob, and all the prophets in the kingdom of God, and you yourselves thrust out." In the extremity of distress the Jews themselves raised the "impassable gulf" by blindly adhering to their system when it had expired. That is, when all vitality had left it, they wilfully shut their eyes and preferred darkness. They would not believe in Moses and their prophets, who testify as to the certainty of the coming change, and when their old things passed away they were not partakers in the new. They saw the blessing "afar off," while they remained outside in the darkness, and, as John describes it, "gnawing their tongues for pain." While the Jewish system existed as a necessity for the accomplishment of God's purposes, there was always a manifestation of God's presence with them as a body. When the purpose was accomplished,

necessity ceased, the presence was withdrawn, leaving the lifeless carcase. Vitality entered a new system, which became the new revelation of God to man, and the life was manifested in a new creation.

## CHAPTER XI.

### THE TEACHING OF OUR LORD.

The Unclean Spirit. Go work in my Vineyard. The Prodigal Son.

Mathew xii. 43-45.—In this passage we find the following allegory; “when the unclean spirit is gone out of the man, he walketh through *dry* places seeking rest and finding none; he saith I will return unto my house from whence I came out, and when he is come he findeth it *empty and swept*; then goeth he and taketh with him seven other spirits more wicked than himself, and they enter in and dwell there, and the “*last state of that man is worse than the first.*” Here Jesus is prophetically describing a certain phase of religious declension occurring within the Apostolic era, but after He (Jesus) had left the earth, when some of the Jewish house, actuated by unworthy and hypocritical motives, should adopt the Christian faith, professedly abandoning the old establishment with all its belongings, but having no root in themselves wherein the spiritual seed could thrive, they desire to return to their worldly system. The care for this world and for the riches connected with the outward and gorgeous ceremonial of the ancient worship deceived or led them astray, for the simple unostentatious practices

repentance, seeing they crucify to themselves the Son of God afresh, and put Him to an open shame. For it had been better for them not to have known the way of righteousness (or right doing), than after they have known it to turn from the holy commandment delivered unto them. But it is happened unto them according to the true proverb, the dog is returned to his own vomit again, and the sow which was washed to her wallowing in the mire." 2 Peter, ii., 22.

The following passages illustrate this religious declension:—1 Timothy, iv., 1, 2; 2 Timothy, iii., 4-7; Hebrews x., 26—39.

In Matthew xx., 1-16, we find the parable of the householder hiring labourers for the dressing of the vineyard. Some are hired early in the morning, some later in the day; all on certain specified terms, with the assurance of just payment being given to all; and at the close of the day the idle, unoccupied strangers round about the place are brought in on equal terms. At the settling time the Lord commands His steward to give the labourers their hire. Those who had been hired early in the morning express dissatisfaction with the terms of payment, imagining themselves entitled to superior consideration on account of the length of their service, wilfully ignoring the conditions made with them, and the perfect right of the employer to give or withhold that which belonged to him exclusively. We take this parable to be an historical reference to the position of the Jewish people, who, in the beginning of their time (early morning) were appropriated by God,

and placed for His special service within a certain sphere. The obligation which the Jews accepted was an obedience to certain laws and a faithful discharge of certain duties, in return for which a "just recompense of reward" was guaranteed, beyond which no demand was recognised; nevertheless an act of favour might grant additional benefits. The lesson taught in the parable is concerning the sovereignty of the God Jehovah, who, while He fulfilled the conditions of agreement with His ancient servants, the Jews, had a perfect right to increase the number of His labourers, and to employ them on any terms He chose; His favour was shown in hiring the Jewish labourers *first* (in early morning), while the poor Gentiles were left idle outside the enclosure. The selfish cupidity of the favoured servants caused them to be dissatisfied with the final arrangements of the Lord of the Vineyard, who gave the servants hired at the eleventh hour just the same advantage as He offered to those already in His vineyard. Yet justice was rendered to all, whatever evil thoughts might be entertained of the master's goodness. His gifts were in His own hand to dispense at pleasure. Thus the Jews received the good they bargained for, and the Gentiles accepted as a free gift that which had not been earned. The subject of the parable displays the murmuring of the Jews when God's favour was offered for the acceptance of all indiscriminately. This selfishness was punished by a dismissal from the master's presence, while He declares He will give his favours to those who they suppose are least worthy His regard. The

wages are said to be given to the last comers first. This illustrates the saying of Christ's that the publicans and harlots went into the kingdom of heaven before the Jews ; that is, that the Jews lost their earthly position, and could only share the favour shewn and stand on an equal footing with all the outside world ; and this parable also teaches us that it is by favour and not by right that men receive aught from God ; "not by works, lest any man should boast ;" "not by works of righteousness, but by grace, all are saved." "The gift of God is eternal life." The promises made to the chosen seed were fulfilled to the full. The gifts offered through the Son are for the acceptance of all men in all ages, and every man may receive his penny.

Luke xv. 11-32.—The parable found in this chapter gives us the story of the "prodigal son." We learn from the narrative, that there were two sons of one father, an elder and a younger. The conduct of the younger is first commented upon, and we take the character to be a representation of that part of the Jewish family which revolted from the theocracy on the occasion of Solomon's son. The leader, Jeroboam, was of the tribe of Joseph (the younger son of the patriarch). At his, Jeroboam's instigation, they rejected the law of Moses, adopted the rites of paganism, and by degrees fell into a state of gross idolatry, even as the heathen around them. This is described in the text "as the prodigal having wasted his substance in riotous living," as having "devoured the father's substance with harlots," (the

scripture name for idolatry). The prodigal has, by his own conduct, deprived himself of the privileges of his father's house, and been reduced to the lowest degradation and want. This was literally the condition of the lost tribes, who, losing their position as part of the chosen family, were left afar off—lost—dead. The tender love of the father had not forgotten the rebellious son, and during the ages of his banishment, God instructed the prophets to bemoan his condition, and show his compassion on him. Hosea speaks of this younger son as Ephraim and Israel. "When Israel was a child then I loved him; I taught Ephraim also to go, taking them by their arms," "but they have played the harlot." When Ephraim offended (in the matter of Baal) he died. I gave corn and oil (the portion of his son), and silver and gold, which they prepared for Baal. I will return and take away my corn and my wine," &c. "They shall eat and not have enough," (this is the same as the prodigal's cry), "their drink is sour," "Ephraim is joined to idols, let him alone." "Oh! Ephraim, what shall I do unto thee?" "Is Ephraim my dear son? is he a pleasant child? for though I spake against him, I do earnestly remember him still." "How shall I give thee up, Ephraim? My heart is turned within me, my repentings are kindled." Hosea also describes the time when the disobedient son shall become sick of following after lovers, and shall say, I will go and return, for then was it better with me than now. The father ever ready to welcome the wanderer, ("he sees him afar off") thus speaks

through his prophet, "I will allure her, and bring her unto the wilderness, and speak comfortably to her." "Oh! Israel thou hast destroyed thyself but in me is thy help." "I drew them with the cords of a man (human motives), with bands of love." "I laid meat unto them." Human motives clearly actuated the prodigal; for it was not only remorse and sorrow for his offences, but a remembrance of the abundant provision of his father's house, which he felt assured would be appropriated to his relief if he returned in repentance and submission. Here we remark that although the prominent teaching in this parable undoubtedly relates to the lost sons of Israel, it embraces the general principle underlying the teaching of Jesus, which is applicable to all the human family; for, as the returning remnant were undistinguishable from the Gentile world, among whom they had been scattered, so the terms of welcome are the same for the stranger as for the son. Therefore now and ever the offer is, "Repent and return, and I will receive you, and ye shall *be my sons and my daughters* saith the *Lord Almighty*." The return of the lost son in the parable is celebrated with rejoicing and gifts. "I will give her vineyards from thence, and the valley of Achor for a door of hope (the valley of Achor stands for rest and pasture), and she shall sing there as in the days of her youth." The language accords with the reception of the prodigal, "But when the elder brother, who had hitherto been secure in his position, came to hear of the gifts and the feast, the singing and the dancing in honour of

his brother's return, he was filled with wrath at the idea of sharing his inheritance, and his determination not to join in the festivities is a poetical representation of the anger and disgust of the Jewish body when they learned that the characteristic feature of the new faith was the breaking up of their monopoly of God's favour, and the introduction of those whom they had hitherto despised and counted as dogs. The father's remonstrance and explanation of his conduct towards his new-found son indicates the condition from which the prodigal was extricated, and the security and honour of his restored position. "This my son was dead and is alive again, he was lost and is found."

## CHAPTER XII.

### THE TEACHING OF OUR LORD.

#### The Judgment of the Sheep and the Goats.

Matthew xxv., 31.—According to popular theology this judgment of all nations and this division between the sheep and the goats is a future event, and it is said to represent the judgment of all mankind in the end of mundane history, and at the time of a general resurrection, when the eternal happiness or misery of the subjects of the judgment is decided. This explanation is not consistent with other parts of the record of Christ's teaching; and we now offer an exposition which forms a link in the chain of parabolic denunciation, spoken by Christ when confirming the ancient prophetic utterances. The parable commences as follows:—

“When the Son of Man shall come in his glory, before Him shall be gathered all nations, and He shall separate them one from another as a shepherd divideth the sheep from the goats,” &c.

We connect this parable with the prophecy spoken by Ezekiel in his 34th chapter, in which he determines for us the date of the judgment, the locality in which it was to take place, the persons who were to be

arraigned, and his account closes with an indication of the day in which the verdict is given. The prophet tells us that the beginning of the judgment was in the day when the chief shepherd was "among his sheep,"\* the end of the judgment, when the verdict was given for the destruction of the "fat and the strong of the flock." 16th verse. The flock of God's special enclosure were the men of the "house of Israel." 30th and 31st verses. The locality where the judgment takes place is in the "mountains of Israel." The crimes charged against the offenders are selfishness, injustice, cruelty, oppression, and unfaithful administration or abuse of power; verses 2-10, 17-22. Comparing these charges with those found in the parable in Matthew xxiv., 45-50, and Luke xii., 40, we shall find them substantially the same. To enable us to realize the guilt of the parties arraigned we must remember that with no other nation had God enjoined positive commands, save the Jews, and assuming that we have given the right era of time for the *trial*, up to that time no other nation was responsible to a given law; but the law as given by Moses took especial care of the interests of the social community, and the moral obligations were binding on every citizen; all these were also enforced in Christ's teaching, and their non-performance is the ground of the final verdict. Now, then, we say, that the judgment occupied a course of Jewish time, commencing with the resurrection and ascension of

\* John x., 12, 23.

our Lord, who had been the shepherd among his sheep, and had then become a "prince and Saviour,"\* the spiritual David, He whom God appointed to judge the *special world*, and He it was who sat in judgment, dividing the sheep from the goats. During the trial both are together in one enclosure, the charge being the non-performance of certain commands and special acts towards those who are said to be brethren, consequently, of one family. He who awards the verdict is not represented as the God, Jehovah, but the Son of Man, who elsewhere is called "the Great Shepherd of the sheep." The Jews are specially designated "*sheep*" throughout scripture. This judgment, then, represents a *prolonged* trial, or testing time; for we read in Matthew xx. that the Son of Man was to *sit* in the throne of his glory—"during the time of the *regeneration*," while all things were being made new; and elevated to "sit with him in heavenly places," on "thrones, judging the tribes of Israel," were the saints; the meaning of all this being, that during the forty years of apostolic time, and after the Lord had ascended to his throne, the divine principles, which he had propounded for the guidance of human action, had become the law of life to those who obeyed the truth, or true teaching of Christ. Although invisible (within the veil), Christ was still head of the government, as it were, and the "*words*" he had spoken tried or tested the conduct of men. Tried in

\* Acts ii.

the "fire of the truth." The apostles and saints faithfully continued the teaching of Christ, and as his "*words*" were to judge them in their last day, so the wrath was said to be hovering over those "who obeyed not the gospel of our Lord Jesus Christ." The two positions, "on the right hand and on the left," were assumed before the day of the final verdict, previously to which "the book of remembrance was written for those that feared the Lord," "while the swift witness was drawing near, in judgment against the evil doers." Christ's words and testimony will be found to be the *spirit* of prophetic denunciation concerning the Jewish people; and the day of the final verdict is when God "returned to discern between the righteous and the wicked, between him that feareth God and him that feareth Him not;" and in the day when the inquisition was finished the verdict was carried into effect; when the punishment prophesied by Malachi\* agrees with that pronounced by the judge in the parable, which is irremediable destruction from the presence of the Lord,—“These shall *go away* into everlasting punishment.” The division to the left implies degradation—a falling from a first position; and it will be seen in the parable that only they who are on the right of the judge retain their position in the kingdom. This was true of the Jews. Being driven off from God was, indeed, the verdict of ejection against the goats. To understand the significance of the name given to the wicked, we have to

\* Malachi i., 4.

remember that that animal, the goat, was chosen under the old law, as the type of a sin bearer, the priest laid his hands on the head of the goat, who with his symbolic burden was driven away from the congregation. In the case of the Jews refusing to accept of him who came to bear away their burden, they retained it on their own shoulders, and so doing incurred the responsibility of standing undefended in the judgment day.\* The king who, in the parable, is seated in judgment on the sheep and the goats, is by Mark† described as "the Son of Man returned to take account of *His servants*, judging them according to their works." (This is the summing up of the evidence at the close of the trial). Now, as hired servants (as were the Jews), they were under special obligation to obedience. Thus we find that the prophecies, the gospels, the epistles, and the revelation given to John, abound with threatening of wrath coming upon those who "knew their Lord's will and did it not." "Inasmuch as ye did it not unto one of the least of these my brethren, ye did it not unto Me." The things that were left undone were the moral obligations enjoined by the Master upon all those who called Him Lord.

The "works" which are taken account of will be found included in the spirit of the two great commands uttered by Christ: "Thou shalt love the Lord thy God, with all thy heart, with all thy mind, and

\* To this the Saviour referred when he said, "If ye believe not that I am he, ye shall die in your sins, and whither I go, ye cannot come."

† Mark xiii., 34, 35.

with all thy strength, and thy *neighbour* as thyself." The unfulfilled commands pertain to the neighbour, such as acts of pity, benevolence and tender love, done *in obedience to Him* who had left the special injunction to "love one another as brethren." The refusal to obey the law was a virtual rejection of the authority of the king, therefore "Inasmuch as ye did it not unto one of the least of these my brethren, ye did it not unto Me." Such charges could not be brought against any but those who had been placed under a special law, as had the Jews, both before and after Christ, and we take the goats to represent that multitude within the Jewish world who had not only not kept the law as given by Moses, but who rejected the higher principles as given by Christ; not only disregarding them for themselves, but offering the most bitter opposition, and reviling against those of their number who adopted the new principles in spite of the bonds and imprisonments, torture and death which tested their obedience. Again, the Lord is represented as a householder who, when taking a journey, first *calls His servants* and then, giving every man his work to do, says "Occupy till I come," and more than one parable besides our text speaks of the servants having neglected to perform that which had been required of them, one especially as having ill-treated and beaten his *fellow servants (the brethren of the text)*. Now all such charges relate to the cruel persecution perpetrated in the Jewish earth against the faithful servants of Christ, who identifies Himself with them. "Whosoever toucheth you, toucheth the

apple of My eye," and of these ill-used brethren the Apostle speaks: "the persecutions and tribulations which ye endure are a manifest token of the righteous judgment of God,\* that ye may be counted worthy of the kingdom, for which ye also suffer." The time when the Christian community was delivered from the persecuting Jewish body was the time of its destruction, when was fulfilled the prophecy of Daniel, "the judgment was set and the books were opened; the saints of the Most High took and possessed the kingdom, and the beast (representing the degraded body of the Jewish theocracy) was given over to the burning flame (destruction)." It will appear that we have in this explanation made no distinction between the men and their system; because the scriptures do not separate them. The men perished with their system, being "wedded" to it; refusing to be separated from it, they shared its destruction.

In order to make more perfect the application of the prophetic words to Jewish history in the last days, we turn again to Ezekiel's xxxiv. chapter. We find the prominent charges are brought against the most prominent men, first called "shepherds," afterwards styled "he goats," "the fat and the strong," representing those high in authority, who had used their power to the injury of the "poor and lean of the flock." These high ones, having the

\* Psalm ix., 11, 12.—The interpretation we give is abundantly corroborated through the Psalms. The reader will find that important light will be thrown upon the language of the Psalms, some of which language is inexplicable on any other hypothesis, than that it applies to the judgments on the Jewish world in just punishment, for their opposition to Christ, and their cruel persecution of the primitive converts to Christianity.

advantage of a special position, had dishonoured and defiled the laws they were pledged to obey, and had thus rendered God's enclosure a "bye word," among the nations; "My name has been blasphemed through you, saith the Lord." Ezekiel describes the misappropriation of the provision thus:—"Seemeth it a small thing unto you to have eaten up the good pasture, but ye must *tread down with your feet*, the residue of your pastures, and to have drunk of the deep waters, but ye must foul the residue with your feet;\* and as for my flock they eat that which ye have trodden with your feet, and they drink that which ye have fouled with your feet." "Because ye have thrust with side and with shoulder, and pushed all the diseased with your horns,† till ye have scattered them abroad: therefore will I save my flock, and they shall no more be a prey, and I will *judge between cattle and cattle*.‡ When is this to be done?

The next verse tells us, "I will set up one shepherd over them, and he shall feed them, even my servant David, he shall feed them, and he shall be their shepherd;" let the reader join with this statement the first sixteen verses of the 10th chapter of John, as spoken by the Good Shepherd, and then returning to Ezekiel, read from 24th verse, where is promised a "covenant of peace," when "*the evil beasts are removed out of the land.*" All this in simpler language implies the establishment of a new kingdom when

\* This figure is an allusion to the common habit of cattle, who, after satisfying their thirst in the stream, trample through it, thus changing the clear water into mud and uncleanness.

† Power

‡ Ezekiel xxxiv., 18-22.

opposition is removed, "when the enemies of the Lord had been consumed like the fat of lambs," when their high looks and their haughty pride had been brought down to "everlasting shame and contempt."\*

Now the *corrupted* system of Judæism was the mountain of opposition at that time to the spread of Christ's kingdom; for the constitution of Judæism was in itself inimical to the introduction of a new religion. The charge brought against it by the outsiders was, that it would allow no intercommunity of worship, no innovation of ancient customs, whereas paganism, generally, offered no opposition to new gods or new systems, provided that the national religious leaders approved of them, as is shewn in the Acts, when the populace carried Paul up to the Areopagus, in order that the authorities there might judge if the "setter forth of strange gods might be listened to or not."

Some say that when Judæism fell, the "evil beasts" were removed out of the land, the embodiment of opposition was no longer in existence. The kingdom of heaven was open to all believers, the new faith was free to carry on its conquests through the wide world of humanity, and the words uttered in the parable to those on the right hand, are applicable for all time and to all those who yield obedience to the King and do the things which are commanded. These are "blessed of the Father" and free to inherit the kingdom prepared from the foundation of the Christian world.

\* Isaiah lxvi., 24.

The rapid spread of the new faith during the first century, and the benefits conferred by its accepted doctrines, is fully described by the prophet Ezekiel, when he says in the 26th verse: "Round about the hill (spiritual Zion) shall be a blessing," even showers of blessing; and again, in Psalm lxxii., 6. "He shall come down like rain upon the mown grass, like showers that water the earth." And again, we fearlessly assert, on the authority of scripture, that we are warranted in assigning the judgment of the sheep and the goats to the Jewish world, lasting through the apostolic forty years of probationary time, and that the closing act of the drama was confined to Jewish history in its last era, when the "unfaithful servants" were called to "give an account of their stewardship, that they might be no longer stewards." When the tie which had bound master and servant was "cut asunder," when the house built upon the shifting sand fell to rise no more,—then was fulfilled the denunciation spoken by Christ forty years previously,—"None of those men which were bidden shall taste of my supper. Depart from me, ye workers of iniquity."

## CHAPTER XIII.

### FOUNDATION OF THE WORLD.    END OF THE WORLD.

IN order to prepare the reader for a subsequent chapter upon the "passing away of heaven and earth, and the new heaven and earth appearing," we offer some remarks upon the terms which head this chapter, as they refer to precisely the same events. We take heaven and earth to mean the world, or a world; and we attempt to show that it means a special Bible world, and has no reference to a physical creation; that, in fact, the terms refer to the two religious dispensations of which the Bible treats, namely,—the earthly *religious world* of the Jews, and the *heavenly religious world* of the Christians; the second beginning when the first ended. Therefore the prophets speak, first, of the vanishing away of the then existing heaven and earth, and subsequently of the planting of "a new heaven, the founding of a new earth." Isaiah li. 6-16. Before either world was founded, or created, God's counsels fore-ordained that both worlds should be subjected to the work and mission of His anointed Son. Thus, the apostle, having been instructed as to the ancient purpose of God, speaks of the Son as "appointed heir of all things, by whom, or for whom God made the world." That is, that *in Him and for*

Him were all things brought into being, and for what purpose we are immediately informed,—“that He might bring many sons unto glory.” Whereas all the sons had come short of God’s glory, it was ordained that He (Christ) should, by fulfilling a certain mission, reconcile the world to God, and reproduce the image of God in the lives of men. This was the creation of a new world—the founding of a new religious world. Hebrews i. and ii. This purpose was decided from the very foundation of the first *world* (Jewish). Hebrews iv., 3. And that the second world was a religious creation all apostolic testimony confirms. Paul to the Ephesians i., 9-11; iii., 9-11; Colossians i., 15, 20. Peter to the Strangers, 1st Epistle i., 4, 20-23.

The foundation of a spiritual world in Christ is declared to be the alpha and omega of God’s mystery, the development of which was to be made, first through signs and symbols, as in the Jewish dispensation; secondly, by a personal manifestation as of God in Christ, revealed at the foundation of the Christian world. John i., 1. Thus, it is understood, how, that without Him (reference to Him) nothing was made. He is, therefore, truly “Lord of both worlds, Jewish and Christian, the Lamb slain from the foundation of the world.”\*

The symbolic religious hemisphere spread over the Jews was but a pattern or shadow of heavenly things, to be perfected in Christ; Hebrew viii., 5. We see

\* Slain in Council, or in the prospective purpose of God, in the creation of the Jewish world. Slain, literally, in the beginning of the Christian world.

the reason for the shadow disappearing when the substance came; thus the worldly tabernacle, (standing for the whole Jewish dispensation) must dissolve and vanish away like smoke, to give place to the true spiritual overshadowing of that newly created condition called a new heaven and a new earth, wherein dwelleth righteousness. The new creation, or Christian dispensation, had Christ for its founder; thus he was in *this*, beginning the fulfilment of the Word which was God's, so that when the fulness or completion of the old world's time was come, Christ came in the closing era of that world to found another upon its ruins.

Turning to Hebrew xii., 26, we find the Apostle referring back to the literal convulsions which shook the Jewish earth at the first giving of the divine law, and He declares, that once shall not only the earth but the heavens be shaken, and that this refers to a spiritual condition the next verse determines, for this signifies the removal of those things which are shaken as of things that are made, (a temporal creation) and for what purpose? "that we, *receiving* a kingdom which cannot be moved—we may serve God acceptably," and from the lips of the great Lawgiver himself we learn in what this acceptable service consists. "The hour cometh and now is when true worshippers shall worship the Father in spirit and in truth." "God is a spirit, and those who worship him must worship Him in spirit and in truth, for the Father seeketh such to worship Him."

If we accept the limited meaning of the phrase

"end of the world," as referring to the close of the Jewish religious dispensation, we must be prepared to admit something more, which is, that it was the literal ending of their world, as regards its nationality when, as far as it was concerned, "Time was no longer." Turning to Matthew xxiv., we learn that when the disciples came to Jesus privately, they put the following question; "Tell us, when shall these things be? what shall be the sign of thy coming, and of the end of the world?" The Lord, in reply to their enquiry, at once entered upon the relation of the temporal calamities coming upon the Jews! He tells of a tribulation such as was not since the beginning of the world, and of sorrow such as never should be paralleled; *immediately after which*, "the sun and moon were to be darkened, the stars to fall," Matthew xxiv., 29, 30. *Then* was to appear the sign of the Son of Man in heaven (holy place or city). All the tribes of the (Jewish) earth were to see the signs of His coming in clouds, (scripture emblem for gathering armies),\* Isaiah xix., 1. Joel ii. Both these prophets are referring to the last days of Jerusalem. Jesus closes His denunciation with the same words as those used by the prophets, "Heaven and earth shall pass away," adding "this generation shall not pass, *until* all these things be fulfilled."

Now, the difficulty attending the interpretation of such passages as are found in Matthew xxiv., Mark

\* See chapter on Symbolism.

xiii., Luke xxi., arises from overlooking the significance of the symbolic terms employed, for it is thus argued: "It is obvious that the heaven and the earth remain yet, that the stars have not yet fallen, that the world has not yet come to an end; therefore these events must be predicted of the future!" Nevertheless, we say that if there is any meaning in language, and if the language came from the lips of one who was incapable of deception, as it was impossible for him to be mistaken on so momentous a subject, then is it beyond contradiction that *He* taught the men then listening to him to believe that they would, with their bodily eyes, witness the passing away of the heaven and earth, and the falling of the stars, for His warning was to them personally. It was that they might secure their personal safety. "*Ye*, when ye shall see *all* these things, know that it is near, even at the door." "Take ye heed, watch and pray, lest, coming suddenly, he find *you* sleeping." If these admonitions were not personal and special to the disciples, what necessity was there for them to watch and to pray, and remain in wakeful readiness for a day and for calamities which they would not live to see? Nor can we draw a line separating some of the events predicted by Christ as belonging to the past, and some to the future, and certainly the most startling part of His warning respecting the passing away of heaven and earth is among the *all things* to be fulfilled in that generation or era of time. The whole narrative relates to *one great event* in the world of the Bible, and is explained by a reference to prophetic symbolism.

In Matthew xvii. we read how Christ assured His disciples that He had not come to destroy the law and the prophets, but to fulfil both. He declares that both shall be fulfilled before the Jewish political heaven and earth passed away, and having done all that He had to do, "Heaven and earth *shall* pass away" (according to His word). Before the end came there was a new kingdom to be prepared, and His chosen companions were to become the builders thereof, laying stone to stone beside his foundation stone. Christ's day extended through the apostolic day, when His life and doctrines were developed in their teaching. Thus were they building up on a sure foundation, living stones, "for we are labourers together with God. Ye are God's husbandry, ye are God's building." 1 Corinthians iii., 9. During the apostolic age and while the new building was progressing and *secretly* gathering strength, the ancient building was waxing old and ready to vanish away. While the day of Jewish probation lasted, the disciples were waiting for the return of the Lord, as He had promised. How many thus waited we are not told, but Paul, writing to the Corinthian church in A.D. 59 says of the witnesses of Christ, "The greater part remain unto this present, but some are fallen asleep." Christ had promised that some standing among His followers should not taste death until they had seen the Son of Man coming in His glory, and according to our explanation of the signs of His coming,\* John did tarry until His Lord came.

\* See Babylon of the Apocalypse.

One of the signs of the coming of the Son of man was to be, that they should see the abomination of desolation standing where it ought not; it is spoken of by Luke as "Jerusalem trodden down by the Gentiles;" by Matthew as "the abomination standing in the holy place." The word abomination refers to pagan religious rites, and if the "coming in clouds" denotes the gathering of armies to battle, we shall discover that the evangelists in all these expressions, are repeating their prophet Daniel's words, as quoted by our Lord; and Daniel plainly tells us that the abomination which maketh desolate, is the destruction of the Holy City and the sanctuary: and not only was Jerusalem surrounded by armies, but the heathen took possession of the holy place, and set up an image over the once sacred altar of Jehovah. It was in the end of *this world*, that the wrath of God came upon the children of disobedience, and as the "*uttermost*" wrath was expended in their punishment, we have the warrant of scripture for limiting the divine wrath to that rebellious race, "who knew their Lord's will, but did it not," and to them Christ's words apply "these mine enemies who would not that I should rule over them, take them and slay them from before my face." The last verse of Matthew xxv. (literally rendered) is in accordance with the spirit of our interpretation. "These (the disobedient servants) shall go away unto the punishment of the age, but the righteous unto the blessing of the age;" the punishment being, an irrevocable sentence of banishment from God as His chosen

people, and irremediable destruction as a theocratic nationality (and the punishment which is *irrevocable*, is surely everlasting!); "the blessing of the age" being an entrance unto the kingdom, opened for all believers which kingdom is everlasting, and immortality its crown. Referring our readers to the chapter upon Symbolism, we say that heaven, earth, sun, moon and stars, are seldom employed with sole reference to the physical creation, and in the New Testament they generally indicate the religious state, the prominent men, and the land of the Jewish people, and thus the end of the world, the passing away of the earth, signifies the consummation of the age of the theocratic kingdom. If the interpretation of the symbolic terms be admitted, we have but to follow our Lord's denunciations into apostolic teaching, as all of them use the same terms, each and all assert that the judgment day was in their day, on the eve of execution.

John, writing (as we believe) before the final catastrophe, describes, still under prophetic symbolism, events happening before his eyes, which events he declares consummate all God's purposes and finish time (Jewish). Again, all the predictions, through the Psalms, the Prophets, the Gospels, and the Epistles, convey the idea of a judgment, which is to take place on *earth*, and the common belief is that the globe, upon which we live, is to be the theatre of this judgment! Those who thus think quote as an authority John's words in Revelations i., 7; "Behold He cometh with clouds, and every eye shall see Him

they also who pierced Him, and *all kindreds* of the earth shall wail because of Him." The symbol of the clouds we have already noticed, and before pointing out the inconsistency and unworthiness of such an interpretation as the above, would remark that in a book, which claims to be a *Revelation* of God's government among men, we may rest assured that nothing contrary to our common sense and power of discernment really exists in Bible narrative, and if there *appears* to be a mystery beyond our comprehension, or statements which appear incredible, we may be quite certain that from some cause we have been at fault in our principles of interpretation. And with respect to the words of John just quoted, viz: "every eye shall see Him," and "all kindreds of the earth shall wail because of Him," let us imagine such a gathering upon the present earth's surface, of the countless myriads of human beings who have lived, or shall live, the small and the great, the living and the dead, together, who are supposed to be arraigned in this future assize. Taking humanity as it now is, with its present capacity for motion and vision, and taking the earth, or globe, in its present form (and no change is predicted for either in scripture language, saving that of dissolution), also the inevitable separation of its peoples by seas and space, and join with this thought a consideration of the reason given for the wailing of those who look upon the pierced one, the question naturally arises, "where could the Judgment-seat be located so that its occupant should command the con-

centrated gaze of every eye? or, on what principle of divine justice can it be supposed that all kindreds of *our* earth shall wail because of Him, whose very name is still unknown to the larger portion of God's creatures. If the difficulty suggested cannot be truly solved, then we ask that the matter be reconsidered, and it may lead us to accept the limit which the "Word" itself implies, when it speaks of "all kindreds," restricting it to the Jewish people, those who being desolate were set by God in families, constituting "*kindreds*;" then we can at once understand how those who caused the Redeemer's sufferings, the falsely accusing Jews (His brethren according to the flesh), should behold the power of God, displayed in his avenging the innocent blood which they had shed; the mourning can only apply to the Jewish world.

But again, we find this view supported by the writings of Zechariah, the prophet, and contained in the three last chapters. In the 10th verse of the 12th chapter we find the language John quoted,—“And they shall look upon me whom they have pierced, and they shall mourn for him;” and we take this testimony as justifying the following conclusions:—1st, that the mourning was confined to Jewish families (see verses 12 and 13); 2nd, that the time when the mourning is to take place is fixed by the date of the other events, which are included in Zechariah's prophecy, viz.,—“The spirit of grace and supplication is to be poured out,” which occurred in Christ's day; the fountain is to be opened for sin and uncleanness, confessedly, by the lion of the tribe of Judah, of the house of

David ; the sword is to be raised against the *shepherd* when the sheep were scattered. This prophecy was quoted by Jesus as fulfilled in Himself.

Leaving the reader to study the chapters, we briefly point out the passages which corroborate our assertion, "The family of the house of David apart." "The family of the house of Nathan apart." "The family of the house of Levi apart."

These names stand as representative of the kingly tribe from which the Messiah came. The descendants of the prophets who wrote of His coming, and the tribe of those who inherited the priestly office, all of whom had rejected and killed the just one, bewailing their folly, when they witness the truth of His prophetic words in the judgment upon their nation. Well might they bemoan themselves and be "ashamed" of their false visions and false teaching of the people, for thus they crucified the Son of God afresh and put Him to an open shame, and the renewal of His "wounds" is declared to be "in the house of His friends."

Again, there is another argument often adduced in support of the future coming of Christ and the end of the world which we are called upon to answer. For it is urged, "Christ declared that the gospel must *first* be preached in all the world, *then* shall the end come; Christ's words have not yet been fulfilled, *ergo* the end is not come." We answer that the same limit must be set to the meaning of world and nations here, as in other passages of the New Testament; and the word empire fully expresses our Lord's meaning,

in fact, goes beyond it, for elsewhere He says "Ye shall not have gone over the cities of Israel till the Son of Man be come." Rome was then the empire of which Palestine was a tributary province. Paul's language, again, limits the meaning of the term world, for he writes to the Colossians i., "The truth of the Gospel which is come unto you, as it is in all *the world*. The gospel which ye have heard, which was preached to every creature which is under heaven, whereof I, Paul, am made a minister." Paul himself was the chosen agent for the wider proclamation of the new faith beyond those of the circumcision. The boundaries within which he laboured are spoken of in church history. Clement, a contemporary and fellow-labourer with Paul, says of him,—“He was a preacher in the east and in the west; he taught the *whole world* righteousness, and travelled as far as to the utmost borders of the west.”

Church history also affirms that before the destruction of Jerusalem the gospel was preached, not only in the lesser Asia, Greece and Italy, but as far northward as Scythia, as far southward as Ethiopia, as far eastward as Parthia and India, and again westward as far as Spain and Britain. Theodoret affirms that “the apostles had induced every nation and kind of man to embrace the gospel.”

Thus the prophetic psalm was fulfilled, and the “line of the sun of righteousness went out into all the world.” So that we conclude that the conditions preparatory to the end were realized, and the then world's limits were traversed.

Once more. A sign of the end being come was the advent of false Christs. John speaks of their being in the world in his time, and says that it is a proof by which believers may know it is the "last time." John ii. 19. Such pretenders are alluded to in Acts v. 36, 37. Josephus, the Jewish historian, speaks of "certain who appeared in his time, pretending to the office of a Saviour; men who, giving themselves out to be that great one that should come, gathered multitudes of infatuated followers, whom they led into the wilds and deserts round Palestine."

These are the deceivers against whom Christ uttered His warning, during that memorable conversation when He privately explained to His disciples the calamities impending over the nation. "Many shall come in My name, saying I am Christ, and shall deceive many, but the end is not yet." Matthew xxiv., 5, 6-24. "There shall arise false Christs and false prophets, and they shall shew great signs and wonders (make great pretensions). Wherefore if they shall say unto you, behold, he is in the desert; go not forth, &c." The Saviour must of necessity be referring to a *second advent* of a Christ, and He immediately directs their attention to Daniel's prophecy concerning the end of time, quoting the same symbolic language which Daniel used to describe a second advent.

Daniel speaks of the time of the end when he says, "the judgment was come and the books were opened; the judge sits upon a throne like to a fiery flame, and

ten thousand times ten thousand stood before Him, (for judgment), and then one like the Son of Man came *with the clouds* of heaven (heaven sent ministers of vengeance), and there was given to Him dominion and glory and a kingdom, that all peoples, nations and languages should serve Him." His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed; and when the vision of all was ended, Daniel asked, "How long shall it be to the end of these wonders?" Daniel vii., 9-14.

The answer is clear, and we think, unmistakeable, "When He shall accomplish to *scatter the power of the holy people*, all these things shall be finished." xii., 6, 7.

We see that the Apostles understood the meaning of the prophetic symbolism, and constantly quoted the ancient prophets, in warning their followers. Place Daniel's language beside that of Paul. "Know ye not that the saints shall judge the world." "Walk as becometh saints." "Ye shall receive the reward of the inheritance." "At the coming of our Lord Jesus Christ with all His saints." "By our gathering together unto Him" "when He shall come to be glorified *in His saints*," "He shall be revealed from heaven with His mighty angels in flaming fire, taking vengeance on them that know not God," "who shall be punished with everlasting destruction,"\* and that this event was to be immediate and to be witnessed by those He was

\* See Parable of the Sheep and the Goats.

addressing and during their mortal existence, is apparent through all the epistles, and because it was so near James writes thus :—" Be patient, my brethren, unto the coming of the Lord ; the coming of the Lord draweth nigh."

" The judge standeth at the door." Peter's warning is given in equally limited terms. Him who is *ready* to judge the *quick* and the dead. " We have not followed cunningly devised fables, when we made known unto you the coming of our Lord Jesus Christ (Peter goes on to say), we have also a sure word of prophecy." He is evidently alluding to Daniel's book, and uses his symbolism. " Looking for and hasting to the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat. Seeing that *ye* look for such things, what manner of persons ought *ye* to be, in all holy conversation and godliness."\* What things were they looking for? Even for a " new heaven and a new earth." John in his epistle declares that the last time had come as already shewn, and in the apocalypse he uses Daniel's language to describe the events quickly coming to pass.

Again we would urge upon the reader the indispensable study of the symbolism of scripture story, without an understanding of which no reasonable explanation is we think possible; with it those who run may read and understand " all that

\* 2 Peter, iii., 11, 14.

the prophets have written, and all that has been fulfilled."\*

\* "We must distinguish between a certain central kernel of truth, and those fictitious additions and accretions which have gathered round it, and which may be traced to contemporary ignorance or misrepresentation, or to the exaggeration with which time must have supplied extraneous details and picturesque additions."—*Saturday Review*, March 26.

## CHAPTER XIII.

### THE OLD HEAVEN PASSING AWAY ; THE NEW HEAVEN AND EARTH APPEARING.

HAVING given our explanation of the terms "Foundation of the earth," and also briefly adverted to the Lord's teaching respecting the end of the world, we design to present the same subject viewed from another stand point and speak of the religious convulsion in the Jewish world, which accomplished John's words found in Revelations vi., 13 ; " the heaven and the earth fled away, the stars of heaven fell, and the heaven departed as a scroll when it is rolled together." Paul is speaking of this change when he quotes from the prophets, and describes the garment waxed old, the vesture folded up, and all things changed ; Hebrew i., 10. Peter also refers to it when he speaks of the heavens passing away and the works therein being burned up (or utterly destroyed) ; 2 Peter iii., 10. John in his epistle echoes the warning, " the world passeth away and the lust thereof ;" 1 John ii., 17. These three men, like their Lord, quoted from the prophecies concerning the end of the world, for example Isaiah xxiv., 5, 19, 23, xxxiv., 4, li., 6. ; 102nd Psalm 23-26.

The combined testimony of the scripture writers

may be brought to prove that the language quoted relates to the time of the end of one religious dispensation and the establishment of another. It will be found that the heaven of the Bible has relation to a spiritual condition not to a physical creation, also that the special sins, the wicked, the devil, and the hell, that are said to be destroyed, have to do with systems and with individuals within the year 70 of our era. And we ask the reader to note, specially, the following remark; that temporal, literal, local Jewish things are used to convey a description of the eternal, spiritual, and universal blessings bestowed upon all men. “\*During the unsettled times of the Jewish republic, the sacrifices prescribed by its ritual were directed to be offered at the door of an ambulatory tabernacle; but when the people had perfected the establishment ordained for them, and a magnificent temple was erected for religious worship, then their religious sacrifices were to be offered in that place at *Jerusalem only*. Now sacrifices constituted the essentials of their worship; their religion could not be said to *exist* longer than that celebration continued, so that when *this* holy place was finally destroyed, according to prophetic prediction, the institution itself became abolished.” The temple would exist while they remained a sovereign people, and when their sovereignty was lost the temple worship became precarious, subject to the arbitrary pleasure of their masters. They destroyed this temple, but it was not

\* Warburton.

until it had lost its use : this was in reality a total extinction of the Jewish worship, and this came to pass at the very period when a new revelation from heaven concurred with the blind transactions of civil policy to supersede the law, by the introduction of the Gospel, according to Isaiah's prophecy, lxx. ; " Behold, I create new heavens and a new earth," &c.

A careful study of the symbolism of scripture language will lead to the conviction that the destruction of the authorized place of worship, and the downfall of the Jewish nation, was the literal passing away of the old theocratic heaven and earth. When this religious hemisphere had not only been shaken, but had passed away, there was developed a new order of religious things ; and the scripture clearly shows us that the time of the destruction of God's temporal subjects was the time of the redemption of His spiritual Israelites, and of their introduction to the new state, described in Revelations xxi. as the new Jerusalem, the holy city coming down from God out of His heaven (of heavens). Also, we read that " Moses was faithful in all *his* house" (Jewish). When that house was broken up another house was built, over which Christ was son, and 2 Timothy iv., 1, tells us that the judgment of the quick and the dead was to be at the appearance of Christ's kingdom, which was that house not made with hands, that is, not a temporal organization, " the tabernacle which the Lord pitched, and not man." Paul declares that " the way into the holiest was not yet made *perfect*," while as yet the first tabernacle was standing, which tabernacle

was a figure for the *time* present, carnal ordinances being imposed until the time of a renovation, or regeneration of all things. Then Christ being come an high priest of good things to come, laid the foundation of a greater and more perfect tabernacle, &c. Paul is speaking of the old and new dispensation, when he assures his readers that they had done with the old and all its terrors, and he proceeds thus:—  
“*Ye are come unto Mount Zion, unto the city of the living God, the heavenly Jerusalem—to the general assembly (universal gathering) and church of the first born which are written in heaven; to God, the judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of a new covenant.*”

This statement has no reference to the glorified souls of believers, existing in an unseen state or heaven of the future, but to the members of the new spiritual community, the first fruits of the harvest gathered in by the new gospel according to Christ. Being justified in the name of the Lord Jesus, they are under a new jurisdiction: becoming enrolled as citizens, they become bound to a law which, searching into the thoughts and intents of the heart, brings every thought into captivity to the will of Christ.

Paul is writing to Hebrews, and thus uses the language of the law, and speaks of Christ's mediation as having accomplished that for men which a sprinkling of the blood of the sacrificial lamb was said to effect for the worshippers under the law, Christ having obtained (concerning *these* works) eternal redemption, ordaining in their place a spirit-

ual service to the living God, described in the Revelations as "following the Lamb whithersoever He goeth." These, redeemed from among men, from the then present evil world (or Jewish system) stand with the Lamb, on the spiritual high place, Mount Zion, stamped with the same relationship to God, as their master bore—sons of God, who, in the midst of surrounding impurity, kept their garments unspotted from *the* world (before spoken of).

The whole passage is figuratively spoken in reference to the actual condition of the believers in Christ, living in Paul's time (*ye are come*). "We who believe have entered into rest, "sin being no longer imputed, there was life and peace and assurance for ever." "Him that cometh will I make a pillar in the temple of my God, he shall go no more out; I will write upon him the (new) name of my God, and the name of the city of my God, which is new Jerusalem" (wherein dwelleth righteousness). Revelations iii., 12.

The "city" of which Paul and John are alike speaking represents the new religious dispensation, heaven descended, in which Christ is high priest, and the dignity and security of His followers is in their being made pillars in the new building, which dignity is elsewhere described, as being co-workers—God's husbandry and builders up of the new faith.

These were the redeemed of the Lord, who had a right to enter into the gates of the city, and this is the city of the Lord, the Zion of the Holy One of Israel, spoken of in the prophecies and represented

as taking the place of the temporal Holy City after that was destroyed. This is the earth "which hath no need of the sun (of Jewish ordinances), for the Lord God is the light of it. Nothing unholy can enter, for the righteous walk there, no hungering or thirsting after righteousness, for the Lamb who is in the midst feedeth them and leadeth them beside the still waters." No sorrow or sighing, and why? "Because the former things have passed away." "I create all things new." Isaiah lx., 14-21; lxx., 17-25.

John's description in Revelations xxi. and xxii. relates to a spiritual condition first inherited by the saints of Paul's day, and the letter written by Paul to the Ephesians we quote to prove two things: first, that the believers in Christ were in possession of the inheritance, and were enrolled as citizens in the apostolic time; second, that these saints were the *first members* of an innumerable company gathered through the ages to be co-heirs together with them, that the right to enter into the gates of the city once purchased became inalienable, that the far reaching blessings of this covenant are not and never can be exhausted, and that the description is left on record to shew to God's children in all ages that the conditions and securities remain unaltered. We refer our readers to the whole Epistle to the Ephesians, specially noting the following verses:—i., 3, 9, 10, 11, 18; ii., 6, 7. "Our Lord Jesus Christ, who hath blest us with all spiritual blessings *in heavenly places in Christ*, that He might gather together all things in Christ, in whom we have obtained an inheritance." "Now, there-

fore, ye are no more strangers and foreigners, but fellow-citizens of the saints, and of the *household* of God, built upon the *foundation* of the *apostles* and *prophets*, Jesus Christ himself being the chief corner stone, in whom all the building fitly framed together, groweth unto an holy temple in the Lord, in whom ye also are builded together for an habitation of God through the Spirit."

The Epistles are dated some few years before the destruction of the literal temple. The Apostles and their converts must be regarded as standing in an attitude of waiting, in expectation of those events which are described as the coming back of the master, and for judgment at the end of the world (as we have explained it). God's temporal Mosaic establishment was still standing, but the Christians were existing as a kingdom within a kingdom, their constitution and laws but little regarded, and the subjects of them obnoxious to the the fury of the, as yet, more powerful body of Judaism called by the Apostle "spiritual wickedness in high places," against which the Apostles and their followers had to "wrestle and fight."

The building of this city commenced when Christ, its king, laid the foundation stone. The apostles continued the work through their age; at the conclusion of which age the wrath of God came upon the children of disobedience, sweeping away the refuge of lies, with everything pertaining to the old economy ("the works were burned up"). Then was the temple opened in heaven (the new dispensation). The former

things "had passed away," "all being made new;" and John, in his 19th chapter of Revelations, describes the new assembly as assisting at a marriage—the union of Christ and his church; the guests all clothed in garments white and clean, which purity and cleanliness he explains to be the righteousness of the saints,—“These are they who have washed their robes;” and the apostle, speaking, not of a future, but of a present condition, says, “Ye are washed, ye are sanctified, ye are complete in Him.”

Again, the distinguishing blessing bestowed in the new Jerusalem is immortality. Now there was no such gift offered under the old constitution. The law could not give life; it is distinctly called a “ministration of death:” that is, that there was a limit to it—an end, and then—silence.

But Christ, when laying the foundation of a new kingdom, specially dwelt upon the “commandment of his Father, which was everlasting life.” He who believeth this message is *passed from death unto life*. He that overcometh I will not blot out his name out of the book of life. Christ’s teaching was ever to this effect:—“He that drinketh of the water that I shall give him, it shall be in him a well of water springing up into everlasting life. I will give to him that is athirst of the fountain of the water of life freely.” “I will give him to eat of the hidden manna.” This life, therefore, is said to be a present inheritance of all who have entered into the kingdom; and the apostolic teaching abounds with expressions which assure us that the heavenly state described by John was

taken possession of by those who are "raised up to sit in heavenly places." "*Who hath translated us into the kingdom of his dear Son.*" "Born again into a living hope, into an inheritance incorruptible." "If that which ye have heard from the beginning (of the teaching) shall remain in you, ye also shall continue in the Son, and in the Father, and this is the promise that he hath promised us, even eternal life." "We know that we have passed from death unto life." "God hath given us eternal life, and this life is in his Son." "He that hath the Son *hath life.*" "That ye may know that ye have life," &c. We say, then, that the pure river of water of life, and the tree of life, with its healing fruits, represent the spiritual life-giving principles pertaining to the new religious state—a never failing supply for a universal need—the healing balm for all previous woes.

The entrance into the city is free; "the gates are never shut," the gifts within the city are free, "who-soever will, let him come," unconditional, save for one clause, which is expressed in the words, "Blessed are they that *do His commandments, that they may have a right* to the tree of life, and enter in through the gates, into the city." Thus it is the righteous, the holy, who walk in the light of that land. God is the light thereof, and the everlasting sun of righteousness beams in its midst. It is a kingdom which has been gathering its population through ages, and its blessed resources are free to perpetual generations. The good things of the kingdom were from the first offered to all, without money and without price,

*conformity to the mind and life of Christ being an indispensable condition* to the enjoyment of them. "He that doeth the will of God abideth for ever—that is, has eternal life; and every man who hath this hope in him purifieth himself even as he is pure. He that dwelleth in love dwelleth in God and God in him. The kingdom of God consisteth not in meats and drinks, but in righteousness and peace, and joy in the Holy Ghost." . . . "The kingdom of God is within you."

We trust that the scriptural authority we have produced is sufficient to elucidate the general meaning of John's symbolic story, and that we have succeeded in showing that he, for his subject, had the dissolution of a temporal and worldly religious organization; secondly, the establishment of a spiritual dominion in the *hearts and lives of men*;\* that the first, was in the wisdom of God made preparatory to the second, and although the first was made glorious in its time, it was the work of each succeeding prophet to shew that a new and heavenly condition of things was to succeed it when *it* had decayed, was old, and ready to vanish away; that the old system was not only shaken, but dissolved away in the brighter and more enduring system, whose glory excelled the previous dispensation in an immeasurable degree. Well might kings and prophets desire to see the things of which they wrote! they were called upon to describe the glories of a land which with their earthly eyes they were never to see.

Writing in the midst of a rebellious and gain-

\* Isaiah xxxii., 17; xxxiii., 15-22.

saying people, they told of a nation which should be born to serve the Lord in righteousness, surrounded by pagan impurity on the one side, and Jewish hypocrisy and short coming on the other ; they spoke of a city to be erected where God dwelt, and Christ was King of a "seed," who should take hold on the new covenant, \*and thereby obtain a place in the house within the walls, and an *everlasting* name, that should not be cut off ; and of this newly created heaven and earth Isaiah is speaking in his lxxv. chapter 17-25 verses. Therefore we regard the two last chapters of the Revelations as showing symbolically, the development of God's eternal kingdom established on earth, when his temporal establishment was removed ; when occurred the change in the constitution from carnal temporal law, the "letter of which killeth," to the spiritual life-giving law of "the covenant of mercy in Christ Jesus." In this view of God's word, and interpreting it upon grand general principles, appertaining to the religious government of God among men, we at once obtain a key to the numberless prophecies respecting the new Jerusalem coming down from above ; and the burden of the Psalms and prophets is to a great extent concerning the overthrow of one kingdom and the setting up of another ; and we here repeat the counsel previously given : let the Bible reader first settle the great general principles upon which the writings are based, and then interpret the whole by each and every part.

\* Isaiah lvi., 4-7.

## CHAPTER XIV.

### PROPHECIES OF THE NEW JERUSALEM.

THE author of the 46th Psalm expresses his confidence in the everlasting refuge, although the earth and mountains should be removed (religious high places). He speaks of a "river whose streams shall make glad the city of our God, the tabernacle of the Most High," as though he saw with John the time when "every island fled away, and the mountains were cast into the sea, the special religious high place laid low, and levelled with the seas of the peoples." He sees in vision, and describes in oriental speech, the uprising of the golden city, its life-giving river, its pastures green, its prepared table, and the Lamb in the midst as the light thereof.

Again, in the 50th Psalm we read, "Out of Zion (spiritual), the perfection of beauty, God hath shined."

Isaiah, in his 2nd chapter, shows that the dross and the tin must be purged away; and before Zion can be called the city of righteousness the sinner and the transgressor must be destroyed together, every obstacle must be removed out of the way (that is, all opposition to the new religion must be crushed), and

then the mountain of the Lord's house shall be established upon the tops of the mountains (become pre-eminent). "It shall be exalted above the hills." This is predicted of the spiritual Jerusalem after the literal city is destroyed; for the verses preceding our quotation speak of Jerusalem's last days, and the verses which follow describe a disruption of all existing things, and show that the city to be established upon the ruins is free to all nations (the Jewish barrier being broken down). The new constitution is a peaceful one, denoted by the swords being beaten into plough-shares, &c.; and elsewhere, speaking of the new constitution, Isaiah says, "I will make thine officers peace, and thine exacters righteousness.

Isaiah's 4th chapter opens with the announcement that in *that day* seven women shall take hold of one man, saying, we will eat our own bread and wear our own apparel, only let us be called by thy name, to take away our reproach. This signifies that in the new alliance there will be no law compelling the adoption of Jewish religious distinction, for the new benefits become the free right of all men who are brethren, the seven, or complete number, representing all peoples.

This language we can also interpret by the aid of other passages, such as "In that day when the branch that the Lord plants is beautiful and glorious, and the fruit of the renovated earth is excellent and comely," a prepared city of habitation for the remnant of Israel who shall be saved, then the aliens from the covenant, coming in from the east, from the west, from the

north and the south,\* shall desire to be enclosed in one fold, called by one name, and these shall be found the living in Jerusalem. Thus, when the beggarly elements of a worldly sanctuary were purged by the spirit of judgment and by the spirit of burning, then was realized that condition of which John gives a description in his seventh chapter, when he describes the inhabitants of the eternal city as being washed and purified, "they shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat."

It was in anticipation of John's statements that the prophets foretold that the Lord would create on every dwelling place of Mount Zion and upon all her assemblies a cloud and a smoke by day and a flaming fire by night, for upon all the glory shall be a defence, and there shall be a tabernacle for a shadow in the day time from the heat, and for a place of refuge, and for a covert from storm and from rain.

Could any language describe more tenderly the provision, the comfort and security assured to those who entered the kingdom. Isaiah xxv. tells us that it is after the defenced city (Jerusalem) is a ruin, never more to be re-built, that the poor and needy find a refuge from the storm, and in the spiritual mountain which succeeded was to be "a feast of fat things to all people; a feast of wines on the lees well refined." This language, apparently, has reference to the

\* Revelations xxi., 13.—"They shall come from the east, and from the west, and from the north, and the south, and sit down in my kingdom, and you yourselves thrust out."

ancient custom of pouring new wine upon the lees of the old wine, which has been long kept ; the new wine when drawn was considered strengthened by the process. This custom serves to illustrate an argument of the Apostle concerning the new constitution which being founded upon, and the completion of Judaism, carries with it all that was pure and good in the old economy, but yet hath a glory that excelleth ; for if the ministration of condemnation be glorious, how much more does the ministration of righteousness exceed in glory ? For if that which is done away was glorious, much more that which remaineth is glorious. Isaiah xxv. The prophet goes on to tell that the veil of darkness or ignorance is to be removed from all nations, and the crowning blessing connecting the events with Gospel times is that death is conquered. " He will swallow up death in victory." The Apostle says Christ hath abolished death, and in the new state " there is no more death."

From Isaiah xxxv. we find that it was in the day when the eyes of the blind were opened, the ears of the deaf were unstopped, the lame man made to leap, and the dumb to sing, that the waters were to break out in the wilderness, a living fountain to be opened, and springs of water for the thirsty. He who healed the infirmities of men's bodies opened up the fountain of religious knowledge, and from Him proceeded the life-giving streams, crystalline in their purity, as emanating from the source of life. By Christ a highway was opened up, even a way of holiness ; and again, we find language similar to that employed by John in

the Revelations: "The unclean shall not pass over, (not enter the gates) but the redeemed shall walk there, the ransomed shall return and come to Zion, they shall obtain joy and gladness, and sorrow and sighing shall flee away." In the 54th chapter we have the assurance that, although the old constitution of things be changed, although the mountains depart and the hills be removed, the covenant of peace shall remain; and then the prophet predicts the condition of the persecuted spiritual community in the end of the Jewish time, and the speedy redemption from it; "O, thou afflicted, tossed with tempest—I will lay thy stones with fair colours, and lay thy foundations with sapphires, and I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones, all thy children shall be taught of the Lord, and great shall be the peace of thy children." In this language we have the spiritual typified in terms which describe the ornamentation of the literal temple at Jerusalem. In Isaiah lx. again, is a beautiful description of the new Jerusalem, in language identical with that of John. We have the open gates; the walls built by strangers, (or those, who under the peculiar dispensation, had no share in the old inheritance). The subjection of all opposing powers and the conditions of peace and security are precisely the same as those given in the Revelations; the prophet, anticipating the fulness of the times, left this exhortation on record:—

"Arise, shine for thy light is come, and the glory of the *Lord is risen upon thee*," and the Lord of life

and Glory Himself quoted from the next chapter, as a prophecy accomplished in his day ; lxi., 1.\*

The 62nd chapter refers to Jerusalem (the new) with salvation in its midst as a lamp that burneth. ("He that believeth cometh to the light.") The community is "called by a new name," for there is a new covenant of marriage, "thy land shall be married ; as the bridegroom rejoices over the bride so shall thy God rejoice over thee." The date for the accomplishment of the change is given in the 10th and 11th verses, and the earth (spiritual) became the Lord's, when a high way was opened up, the stones (or obstacles) being removed, and the standard of a new king raised up for the people. The evangelist Matthew, quotes this prophecy when he says, "This was done that it might be fulfilled which was spoken by the prophet," saying, "Tell ye the daughters of Zion, behold thy king cometh." The 63rd chapter is generally acknowledged as referring to Messiah's day, and the 4th verse tells us that he comes to avenge His own redeemed ones, in the destruction of the holy people. He purchased this power by the sacrifice of His life during his first advent.† Assuming that this interpretation is correct, then it follows that Christ came again after He had endured the pains of death,‡ to destroy the vineyard and the§ husbandmen ; if so, then His coming was previous to the year 70.

\* Compare Isaiah lxi., 6, with Revelations i., 6, 21, 24, 26.

† Compare Isaiah lxiii., 3, with Revelations v., 9.

‡ Hebrews ii., 9.

§ See Parable of the Vineyard.—Mark xii, 9.

The reader will observe that in this 63rd chapter the denunciation of vengeance suddenly closes with the 6th verse. We can see, as it were, the prophet gazing on the awful vision his pen had pictured, and in his distress at the woeful tidings, he suddenly uses the language of entreaty, pleading for his rebellious countrymen. Although assured of the divine justice in condemning them, his lamentation continues with the progress of the vision, and in the 65th chapter he details the reason for the ultimate rejection of the Jewish religious body, and he proceeds to speak of the newly adopted sons, who shall come into the benefits once enjoyed by the separated people.

Isaiah's prophecy concludes with a distinct reference to the two covenants, Jewish and Christian, and to the change which occurs when the one disappears and the other takes its place. "Thus saith the Lord, the heaven (theocratic) is my throne, the earth (Jewish) is my footstool (the place of my feet); for all *these* things hath mine hands made (the enclosing of the Jewish people, the founding of a temporal kingdom with a ritualistic service)." "All these things have been," saith the Lord.

But (now the law changes to a spiritual one) to this man will I look, even to him that is poor and of a contrite heart.\* In this new divine administration the ceremonial offerings accepted under the Jewish law become not only useless, but are forbidden. As the Psalmist prophesied,—“Sacrifice and offering

\* Spiritual law, searches the thoughts and intents of the heart.

thou wouldest not : a broken and a contrite heart, O God, thou wilt not despise."

So God declares in lxvi., 3, that in the new covenant, "I will write my laws upon their hearts and in their inward part." Therefore he who in defiance of the abrogation of Jewish law, presumes to offer an ox is regarded as if he slew a man, and he that sacrificeth a lamb as though he cut off a dog's neck ; he that offereth an oblation as if he offered swine's blood ; he that burneth incense as though he blest an idol.\* (Romans vii., 6.) In verse 6 we read of "a voice from the *city*, a voice from the *temple*, a voice from the Lord that rendereth recompense to His enemies." (See Revelations xvi., 1). The voice from the temple immediately precedes the development of a kingdom, "a nation born in a day to an inheritance of glory, her peace flowing like a river." This is the portion of the *sons*, and the other side of the picture is given, namely the judgment on the *enemies*, which judgment is painted in oriental colouring of language, thus : verse 14, "The hand of the Lord shall be known, His indignation towards His enemies ; for, behold, the Lord will come with His fire, and with His chariots like a whirlwind,† to render His anger with fury, and His rebukes with flames of fire, for by fire and by sword will the Lord plead with all flesh, and the slain of the Lord shall be many." We see from the following verses that we must limit the "all flesh" to the Jewish world, for it is *they* who

\* These being "the abominations of the heathen."

† Chapter on Symbolism,

sanctify themselves and purify themselves in the garden behind *one tree in the midst*, eating swine's flesh, and the abomination, and the mouse ; they are to be consumed together. This language represents pagan idolatrous rites, and the "*one tree in the midst*" indicates the religious league which the Jews had formed with the heathen, when mingling with the worship of Jehovah the specially forbidden practices of the pagan world. These national sins (in the aggregate), were "brought to remembrance," when God arose to judgment ; so that we cannot extend the punishment depicted in this chapter beyond the subjects of the Jewish law. But more, in the 18th verse we are told that all the outside nations were to be gathered to see God's glory displayed in the final vengeance. In the 20th verse it is said that, these nations had never heard of God's fame, or seen His glory ; and then follows a description which bears specially upon the subject of the change of the religious constitution ; for while the nations are contemplating the dissolving away of a religious world, another and grander scheme developes itself ; and on the ruins of the temporal rises the spiritual dominion which is for all time and for all peoples.

When the peoples shall be gathered together to serve the Lord with one consent, it is declared that the *nations or Gentiles* shall come, bringing the Jewish brethren with them, out of all lands, to serve the Lord in the holy mountain Jerusalem, (the new), and

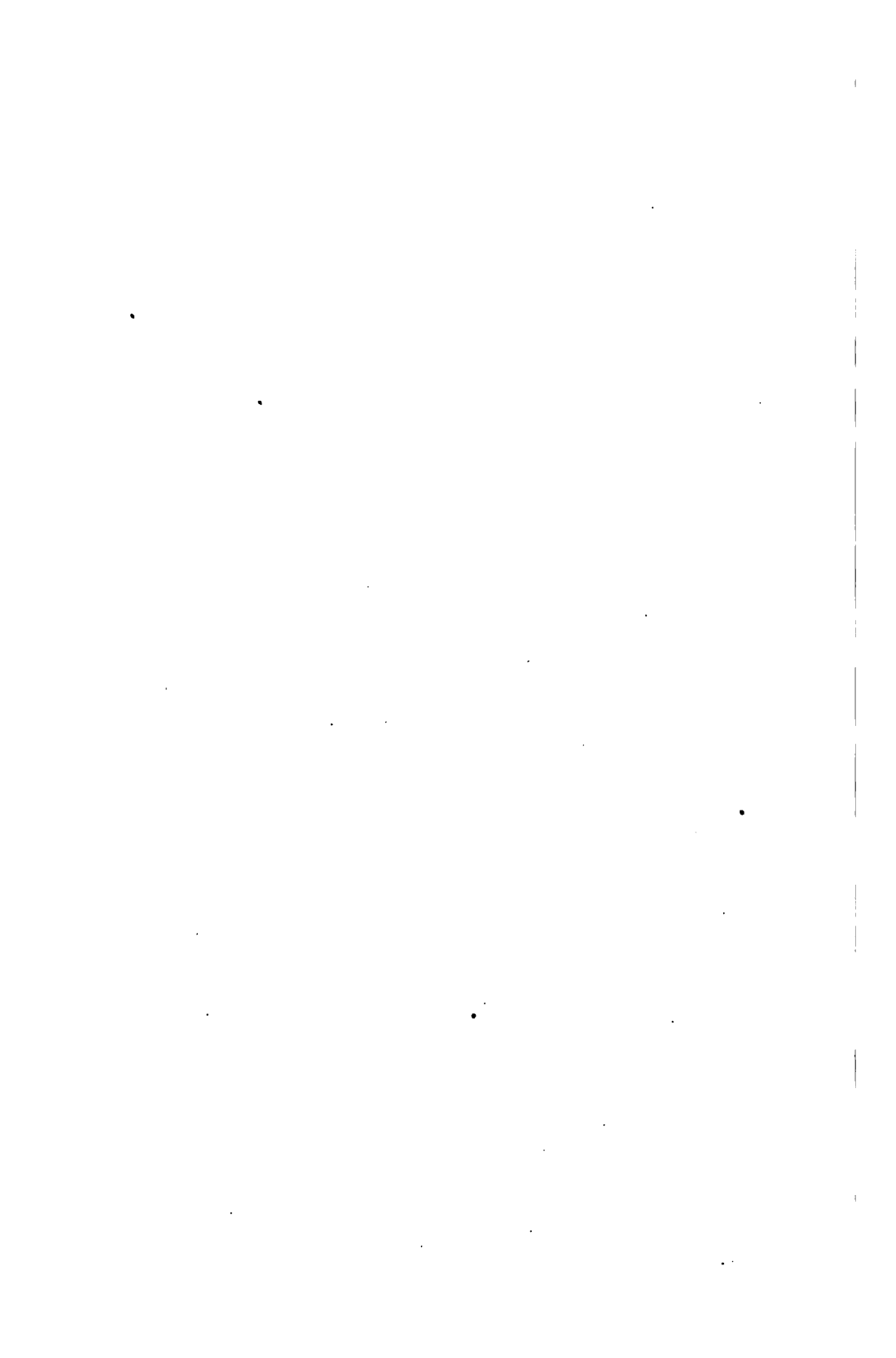
to offer a pure offering in a clean vessel." This is the restoration of the Jews to the Holy Land, (spiritual) the full Gentile world being free to come too, the strangers and the sons coming together, and for what? to be introduced to the blessings of that state which is rest and assurance for ever, for it is an everlasting state, (32nd verse) a heavenly state and a continual sabbath, in other words a new heaven and a new earth, "ever before the Lord." The prophets (as we have before shewn,) give forth intimation of the spiritual covenant, under the shade of ancient Jewish observances; hence we have the sabbath used here as an emblem of peace and rest, pertaining to the new order of things. Now, the eternal sabbath dawned when the light of men came, the morning star shedding the first beam of hope over all peoples. But it was not until the sun of the Jewish earth had set for ever that the Sun of Righteousness appeared in high heaven, (or gave light to a new religious hemisphere).

The complete overthrow, the irremediable destruction of the Jewish world, is given under the figure of a lifeless, fleshless carcase, representing the body politic given over to corruption, earth and worms; and even the semblance of "what has been" disappears in the fire of wrath which consumes them. "He shall thoroughly purge *His floor*, and shall burn up the chaff with unquenchable fire. The smoke (memorial) of their torment ascendeth up through the ages."

They rise to everlasting contempt.

“They shall be an abhorring unto all flesh.”

“They shall be punished with everlasting destruction, from the presence of the Lord and from the glory of His power.”



THE BOOK  
OF  
THE REVELATIONS.

---

*Wherein is a relation of those events which fulfilled ALL that had previously been written concerning the Jews and their WORLD, the sweeping away of which, and their final judgment, is displayed in the destruction of mystic BABYLON, which is old JERUSALEM. The symbolic language of the book, and the fulfilled denunciations, compared with the ancient Jewish prophets, from Moses to Christ.*



## CHAPTER XV.

### BABYLON OF THE APOCALYPSE, OR OLD JERUSALEM.

IT is astonishing that any intelligent person can peruse the Apocalypse and still suppose that it is occupied with prophecies of remote events to transpire successively in distant ages and various lands. Immediateness, imminency, hazardous urgency, swiftness, alarms are written all over the book. A suspense frightfully thrilling fills it, as if the world were holding its breath in view of the universal crash that was coming with electric velocity. Four words compose the key to the Apocalypse—rescue, reward, overthrow, vengeance.

The following exposition of a portion of the symbolism employed in the Revelations is based upon the writings of the Jewish prophets, beginning with Moses, supplemented by a reference to the involuntary testimony given by Josephus in his account of the Jewish wars.

Before entering upon the special subject of this paper, we offer some general observations upon the probable date of the Book of the Revelations, also upon the evidence given by the four Apostles of their intimate acquaintance with the contents of the book and a knowledge of its special reference to their own times.

It is generally admitted that as yet no satisfactory proof of the date of the writings under discussion has been discovered. In the absence of positive proof we shall hold to the internal evidence of the scriptures themselves, being convinced that that alone is sufficient to decide the question. We may, however, remark that the two ancient commentators, Andreas and Arethas, affirm that the Apocalypse was understood to have been written before the year 70, and the churches of Syria thus inscribed their version:—"The revelation made to John the Evangelist by God in the Island of Patmos, into which he was banished by Nero, the Cæsar" (who reigned A.D. 54 to 68). We may also remark that Bishop Newton, Grotius, Sir Isaac Newton, Dr. Hammond, and Dr. Lightfoot, all agree in placing the date of John's banishment before the year A.D. 70.

To this we may add a quotation from the author of the "Life of Jesus,"\* who certainly had no intention of corroborating the scripture record when he penned the following:—"The Apocalypse was written in the year 68 of our era. It declares that the end will come in three years and a half. The 'ascension of Isaiah' adopts calculations similar."—"If the first Christian generation had one *profound constant belief* it was that the *world* was near its end." "Christ's declaration on the nearness of the catastrophe leaves no room for any equivocation."!! But "by an illusion common to all great reformers, Jesus imagined the end to be much nearer than it really was."!!!

\* Abbé Renan.

The notes of admiration are ours, for we deem it a fact worthy of special consideration, that from the pen of one who has so grievously misunderstood and misrepresented the character and mission of the Jewish Messiah, should come an involuntary testimony to the power of Christ's words,—“ This generation shall not pass away until all these things be done.” It is the object of the following pages to show that there was no “ illusion ” in the mind or words of Jesus, and that the first generation of Christians were not deceived in their expectations of the speedy end of *THE world*.

We observe that the passages relating to the return of the Lord of the vineyard *do not involve the necessity of a personal appearance*, and that as the end of the world and the second coming of Christ are said to be synchronous events, we think it possible to prove that the *two events have had their fulfilment in the past*, and that according to scripture symbolism the return has reference to His unseen agencies, and that the operation of these agencies is seen in the destruction of the Jewish world, the calamities attending which, are, as we have said, the burden of the story up to the twentieth chapter of the Revelations.

The revelation here made is said to be given by God to His Angel or Messenger, Jesus Christ ; God sent and signified the same by this Angel to John the servant, “ that John might, in his turn, shew it to the saints,” i., i. The *Testifier* is One that truly witnesses (on His Father's behalf) to the things narrated, and His testimony is the spirit of prophecy.

John was at this time in Patmos for proclaiming the things already shewn to him and to his brethren, Peter, James, and Paul. The "faithful witness," is like "the Son of Man," "He that was dead." The same continues his Message to the churches in the 2nd chapter, and quotes from the prophecies, while declaring that He had received his instructions from His Father.

In verse 18 the witness is called "the Son of God." In xix., 9, 10, speaks thus to John, "These my true sayings are the sayings of God,"\* thus a second time informing John that he was interpreting for another. Now when John heard the words he fell down at the feet of the angel to worship him, but was forbidden. "See thou do it not, I am thy fellow servant and (the fellow servant) of the brethren who have the testimony of Jesus" (referring to his own testimony already in the possession of more persons than John), and we take this to be an allusion to his prophetic utterances during his earthly career which are found through the Gospels, and which were the first *verbal* disclosures of God's purposes of vengeance on the Jewish world, and also to the Spirit teaching after he went away.

The *whole* of this testimony John is now commanded to gather into one written document, and to present it in the symbolic language of the prophets, and we gather that it was for this reason,—that the "Saints," the body of believers for whose benefit John was specially writing, and who were already

\* Tischendorf version.

acquainted with the matter might have the details fully before them, that by comparing the ancient denunciation with the actual inflictions of the calamities as they occurred, they might so keep the sayings of the book, as to escape the wrath that was coming. In the concluding chapter 2, 16, Jesus says, I have sent mine angel (messenger) John to testify unto you these things in the churches, (the then existing churches of Asia). There is repeated mention of a sealed book; Daniel speaks of one in his 12th chapter; Ezekiel of one, chapter 2nd; John alludes also to one, Revelations 10th; in each case the subject of the book is seen to be "of mourning and great woe." With Daniel and with Ezekiel the book is to remain *sealed* to the time of the end (the closing era).

Now Christ appeared in the last era of the (special Bible) world to declare the speedy fulfilment of all that had been written concerning it. He is described by John as the Lion of the tribe of Judah, who prevails to open the book; for previous to his advent "no man had been able to loose the seals." In other words, God's mysterious purposes had been kept secret, and not revealed in any of the ages past. But He who came to make known the Father's will left behind him the promise of greater revelations, and his faithful chosen ones were assured that when the revelation came, all that He had spoken in "secret parables" should be made plain to them. Elsewhere we have shown that the burden of each and all the parables is the same, and that the prominent teaching in them relates to Jewish destruction; as it is written,

“The plagues (denunciations) that are written in the book shall be added unto him.” “He that believeth (the warning given) and flies from the wrath coming shall be saved (from it). He that believeth not shall be condemned” (with the Jewish world).

We refer again for a moment to the *words* used by the “writers” when speaking to John, “these my true sayings are the sayings of God.” We ask when did God speak? the word replies “through the mouth of the prophets since the *world* began,” from Moses onward we have the authority, “thus saith the Lord.” Through Christ, the embodiment of truth, we are assured that His own day was the time for the fulfilment “of all that was written,” and it is the collective testimony of *prophetic* denunciation against the separated people to which the witness alludes, when he gives the final warning to “every man that heareth the words of the prophecy of this book.” “If any man shall add unto these things, God shall add unto him the plagues that are written in this book; and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and the things which are written in this book,” meaning not John’s book only but the whole of the books collectively. We learn from the 20th chapter that the dead were judged out of “the books,” and that there was *no* judgment connected with the book which was “opened *afterwards*,” for that was opened only to find the names of the living written *there*, and the warning given in the 22nd chapter

relates to the unbelieving Jewish world, who would not hear the voices of the prophets, and who misinterpreted their testimony, whose *words* should judge them in their last day, that the wrath might come upon them to the uttermost.

## CHAPTER XVI.

### "THE LION OF THE TRIBE OF JUDAH."

THAT the disciples and primitive Christians were made acquainted with the secret import of the ancient writings, through our Lord's personal and spiritual teaching, is made evident in the Acts and in the Epistles.\* The "*book*," whose seals were unloosed by the "Lamb," is represented as being gradually unrolled or developed; and the 6th chapter describes that as each seal is broken, there follows a succession of calamities, which increase in horror until utter destruction is accomplished. We hope to explain these symbols in connection with the actual punishments inflicted upon the Jewish world.

We take the sealed book in the 5th of the Revelations to be identical with that of Daniel and Ezekiel; or rather, we consider that the combined testimony of the two first, relative to God's future vengeance upon the Jewish world, is corroborated, and the punishments are developed in the loosing of the seals. If this assumption is correct, then two important points are settled, viz., the date of the Apocalyptic vision, and the *time* of the "end."† Thus, the four apostles are

\* It was the revelation of Jesus to them.

† 2 Corinthians v., 10, 11. 2 Peter iii., 2.

able to interpret the book of Daniel, and they do so in their epistles. They quote the very words of the prophets respecting national calamities; they urge their brethren who believe the warning to hold fast their faith in *it*, and to be ready for the "change." They constantly quote their Master's words as the source of their enlightenment in the unfolding of the prophecies, and they charge the people to "be mindful of the words which were spoken before by the holy prophets, and of the commandment of us, the apostles of the Lord," "who, as ambassadors in his name, and knowing of the judgment to come," and "the terror of the Lord," seek to "persuade men."

Now the Apostles did succeed in *persuading* multitudes to take heed to the warning, and to live a life of faith in the Son of God. They "*overcame*" (the popular delusion) "by the word of His testimony," and the "testimony of Jesus was the spirit of prophecy," and the spirit of prophecy was the word of God, and not one word of God was to fail of its accomplishment, "not one jot or tittle shall pass away until all be fulfilled." So, He who first orally taught these things and then mentally revealed them to the chosen messengers, is, in Revelations v., described as loosing the seals and unfolding the order of the destiny of the doomed world.

Before entering upon a relation of the literal events which are symbolically depicted in the 5th, 6th, 7th, 8th, and 9th chapters of the Revelations, we turn to Him through whom the light came which revealed the secret purposes of God.

Daniel speaks of Michael, the great prince, standing up (as an ensign) for the Jewish people.\* That this was in the last days of this people's history we conclude, from its ushering in the "time of trouble such as never was," Daniel xii. ; also the time of a resurrection or change of condition, which was to be everlasting.† Of Him who was of the tribe of Judah, it was declared, "this Child is set for the rise and fall‡ of many in Israel, and for a sign," &c. We repeat that this child "appeared in the end of the world." He came to utter things which had been kept secret from the foundation of the (Jewish) world ; to "open up the dark sayings" of the prophets, and to reveal the counsels of God to certain men ("to you it is given to know the mysteries"), and to make manifest to them such a series of coming events which in their occurrence fulfilled all that had been written ; "these be the days when all that is written shall be fulfilled."

We say that Jesus is identical with the Michael of Daniel ; if so, then his testimony or revelation did not commence with John in the Island of Patmos ; for similar events to those described by John are prophesied by Christ in the same symbolic language, and recorded by Matthew,§ Mark and Luke ; to wit,—  
"Heaven and earth passing away, stars falling, un-

\* The time of the lifting of the ensign for the people, embraces the forty years of apostolic labour.

† Besides which Daniel's words are decisive upon this matter: "When he shall accomplish to scatter the power of the *Holy people*, all these things shall be done."—Daniel xii., 7.

‡ "The rising and the falling," here means, the rise into spiritual life and its enduring reward.—Daniel xii.; John v., 25. "The fall," implies mental darkness and literal destruction.—Daniel xii.; John v., 29; Matthew viii., 12; Matthew xiii., 13, 14.

§ Matthew xxiv.; Mark xiii.; Luke xviii.

paralleled tribulation," and so forth. But again, it appears that the book was opened to the four apostles before John's banishment to Patmos, for the promise had been realized according to their united testimony, and the spirit, the instructor, had revealed the "all things to come." The knowledge thus acquired is the basis of apostolic teaching, as we have shown. Therefore we say that the opening of the "seven\* seals" took place when the spirit was poured out from on high, which was after Christ's ascension. This explains the passage found in the 5th of Revelations,—"Thou art worthy to take the book and open the seals thereof, for thou wast slain, and hast redeemed us unto God." Jesus, having passed through the suffering of death,† is here represented as crowned with glory and honour, power and wisdom. "I beheld, and, lo, in the midst of the throne (place of rule) stood a lamb as it had been slain, having seven horns (perfection of power) and seven eyes (perfect knowledge of the divine purposes)." He looses the seven seals; in other words, opens up his testimony in explanation of the *whole* of the *prophetic* denunciations against his nation; and as he was the true witness for God, every created power, prophets and apostles, the "four and twenty elders," subscribe to the truth of his testimony;‡ they "bow before him." The symbolism from the 8th verse represents the general homage to the truth of God revealed through Christ.

\* The number 7 indicates the *WHOLE* of the prophecies.

† Hebrew ii.

‡ The number 7 in Scripture may be taken as the symbol of perfection, or completeness of the things or purposes to which it relates.

## CHAPTER XVII.

### APOSTOLIC TESTIMONY.

JOHN was the last writer of the four apostles, and the contents of the 10th chapter of Revelations lead us to infer that from *that point* he is writing while the end was gradually consummating before his eyes ; and what end this was is shewn, as before quoted, by Daniel xii. "When He shall accomplish to scatter the power of the *holy people*, all these things *shall be finished.*" The time at which at least a partial revelation of coming events was made to the four men, Peter, James, John and Paul, is marked in the scriptures. The three first were taken by Jesus into a high mountain, where they beheld his glory, and heard the conversation between the Saviour and the two former national prophets, Moses and Elias ; they heard of the tragedy of the death, to be accomplished at Jerusalem ; they heard about a resurrection which they did not *then* understand ; whatever more they learned they were commanded to keep secret, and "they kept it close, and told no man in those days any of those things which they had seen." Luke ix., 36. Subsequently the promise of the Spirit was realized. The "instructor, whom the Father will send in my name, he shall teach you all things, and bring all

things to your remembrance, whatsoever I have said unto you, and shall *shew you things to come*;" and when by this gift of knowledge the disciples' perceptions were cleared and their tongues loosened ("cloven"), they could not only explain the doctrine of the resurrection, but the symbolism of the prophets; and they taught the converts that the Lord would *return in signs* of blood, fire, vapour, and smoke. Acts i., 2, 3. Paul was the fourth Apostle who received (on his way to Damascus) special revelation of the purposes of God. He describes himself as one born out of due time; that is, he awoke to spiritual life and to the perception of spiritual things long after the three others, who had "been in Christ before him."

Now, the knowledge imparted to these men was not made public, but the communications were made gradually and secretly to the inner circle of converts. This accounts for the figurative style adopted by the writers of the Epistles, for, as their letters were for public reading, the clear and full disclosure of coming national calamities could not, with safety, be made openly. The apostles, however, could address them thus: "ye have an unction from the Holy One, and *know all things*." Paul also exhorts the converts to be mindful of the traditions or old communications which had been committed to them.

From this, some of the earliest writers among them Clement and Origen, are of opinion that the Apostle Paul had received some important communications, which he preferred giving in person rather than commit them to writing, and the conclusion was

drawn, that Christ had revealed the highest truths, not to all the apostles, but only to Peter, James, John, and Paul. The correctness of this opinion is evidenced in the writings; these four men were the correspondents and spiritual advisers of the scattered flock, and we can trace in their letters the fulfilment of the promise: "they shall see, eye to eye, all speaking the same things." This we shall presently shew.

Paul, we say, was the fourth apostle, who on his way to Damascus received special revelation of the purposes of God. Paul speaks of visions and revelations of the Lord, referring to that especial time when caught up into the third heaven,\* he heard words which it was unlawful (contrary to his instructions) for a man to utter; 2nd Corinthians, xii., 1-12.

He refers to this time again in Ephesians, "how that by revelation the mystery (of God's purposes) was made known to him," and that he had so "written to them in few words," that is, as plainly as he was permitted to write. Paul speaks of the coming of Christ—of the end; of the mystery "revealed to some and hidden from the princes of the (Jewish) world," *who are to come to nought*.

Now how did Paul acquire his knowledge of the impending destruction of these princes, if not by the eyes of his understanding being opened to the spiritual significance of the language of the prophets, especially that of Daniel, who places within a *certain limit* such events as the judgment day, the coming of the Son of

\* Introduced into the knowledge of the third religious development or condition, the Christian covenant.

Man, the everlasting dominion being placed in his hand, the destruction of the "whole earth" (Jewish), a resurrection, &c. And all this is to happen about the same time, and the occurrence of these events is said to complete all the purposes of God:—"When He shall accomplish to scatter the *power of the holy people.*" *Their power* lay in their religious position as the anointed people, and the power being represented by the religious great ones of the world, the signs of the coming of the Lord Jesus were to be interpreted by the destruction of the man of sin, elsewhere called the "body of death;" indicating the Jewish religious body, which was in opposition to the advance of the new faith, being a "let or hindrance" to it, "exalting itself and sitting in the holy place, as God."

To this destruction of "the *wicked*," and the end of this world, Paul is alluding when he reminds his readers that they "know the times and the seasons, and could not be taken at an unawares;" that "they have the gift of knowledge respecting the testimony of Christ (to the truth of prophecy), and that through this knowledge they were *waiting* this coming of the Lord." 1 Corinthians i., 4-8.

Peter refers to the same thing when speaking of "the beloved brother Paul, who in all his epistles speaking in them of *these things*," &c. Peter here brings to the remembrance of the believers the words spoken also by the holy prophets, which *they*, the believers, were waiting to see fulfilled. They are thus urged to search in their scriptures to find the record of events, prophetically described, as the

“passing away of heaven and earth,” in fire and flames, which symbols Peter has just employed in relation to the near approach of the Jewish end, and his exposition was to the intent that when they saw the convulsions of their world they would know that the end was come; but as the especial day and hour was reserved in the divine counsel, *their part* was to live in all holy conversation and godliness, looking for the “day of God” in the signs of the times.

The apostle James had a knowledge of the mysterious purposes of God, for, writing to the twelve tribes, he warns them of the *near approach of the “last day*, the day of slaughter.”

John, when writing his epistle in 66, declares that the last time had come, and that his readers might know it was “the last hour” (of Jewish time), because the signs spoken of by Christ as preceding *the end* were then visible, one of the signs being the appearance of anti-Christ in their midst.

## CHAPTER XVIII.

### THE GREAT CITY.—ITS SYMBOLIC NAMES.

IN passing to a consideration of the names given to the place whose destruction is recorded in the Revelations, we remark that The Book, being a book full of symbolism, the name given to the city is one which specially symbolises its condition, namely, Babylon, which means "confusion."

The prophets, after predicting the destruction of the literal Chaldean Babylon, carry its name figuratively into the denunciations against the Jewish world. Thus Isaiah, in his 24th chapter, depicting the overthrow of his own nation, calls its chief place "the city of confusion," which is to be shut up and overturned. The doom recorded by John as accomplished is "spoken of one city, although it is represented under various titles in addition to the name of Babylon," all of which titles were previously adopted by the prophets in reference to their own land. Sometimes it is "the earth," or "the city of the nations," "the woman is that great city," "the great whore sitting upon the waters," "the vine of the earth," "the holy city," and again by a title more distinctive than either of these,— "the great city which *spiritually* is called Sodom and Egypt, where also our *Lord was*

*crucified.*" The term, "holy city," applies to Jerusalem only, and to its history the story of the crucifixion belongs; and for the application of the names, "Sodom and Egypt," we quote Isaiah i., 10,—"*Hear ye the word of the Lord, ye rulers of Sodom;*" Jeremiah xxiii., 14,—"*I have seen also in the prophets of Jerusalem an horrible thing; they commit adultery and walk in lies; they are all unto me as Sodom;*" Ezekiel xxiii., 3, 5,—"*and Aholah played the harlot when she was mine; they committed whoredom in Egypt*" (spiritual).\*

Old Jerusalem occupies throughout the prophets the place of pre-eminence. It was "the city of the great king," "the gates of the people;" from her went forth the law to all her cities, and she always stands as representative of the Jewish world. Josephus describes Jerusalem thus: "In the very centre of the country stands the city Hierosolyma, the palace of the whole region, which overlooketh and towereth over all the adjacent country as the head does over the body." Book 3rd, page 620.

We are, however, met by an *apparent* difficulty in thus attempting to identify "Babylon" with old Jerusalem, viz., in the plural number of the terms employed in Revelations xvi., 19. "*The cities of the nations fell.*" Now as the one city stands as representative of all the cities under the Jewish government, so for applying the plural word "nations," to the Jewish world, we have the authority of the prophets.

\* This must be spiritual Egypt, as the people were not appropriated by God, until after they had left the literal land of Egypt.

It was true of the land occupied by the two kingdoms of Israel and Judah, Ezekiel xxxv., 10:—"Because thou hast said these *two* nations and these *two* countries shall be mine, whereas the Lord was there." Again, the false prophet Hananiah spoke to the people, declaring that within two years the yoke should be broken from the neck of *all nations*. The "*all*" here is limited in verse 14 to the nations whom God had given captive to the King of Babylon; and neither the prophet nor the people he was addressing could be interested in any people beyond their own community. Also in Jeremiah iv., 16:—"Make ye mention to the *nations*; behold, publish against Jerusalem." Again, in vi., 18:—"Hear, ye *nations*"; verse 19, "Hear, O earth"; verse 26, "O daughter of my people," &c.

We shall now point to the most prominent scriptural figure used for the Holy Land, viz., "The vine of the earth."

Revelations xiv, 19:—"Thrust in thy sharp sickle into the earth and gather the vine of the earth, and cast it into the great wine press of the wrath of God: and the wine press was trodden without the city, and blood came out of the wine press even unto the horses' bridles, by the space of a thousand and six hundred furlongs."\*

We say, the vine is the uniform scriptural emblem of the separated people. It is used in various ways, but always in connection with the nation whose rise

\* This latter sentence represents the exact measurement of the Holy Land.

and fall is the burden of Bible story. In Genesis xlix., 11, 12, the patriarch Jacob, prophesying of the future luxuriance of the Judæan land, gives a picture clothed in symbolic eastern language, of the abundant fertility which shall prevail. Common things shall not need to be regarded, for "He shall bind his foal unto the vine, and his ass's colt unto the choice vine." "He shall wash his garments in wine, and his clothes in the blood of the grape." This is the figure used with regard to their temporal things. It is also employed by Moses, speaking of their spiritual condition. Deuteronomy xxxii., 28, 32, 33:—"A nation void of council, not considering their latter end; their *vine* is the vine of Sodom, their grapes are grapes of gall; their clusters are bitter."

The whole chapter shews this to be prophetic of what their sins would be in the aggregate in the last days prior to their fall; and John quotes the first prophet's words when he describes the city, "as Sodom." The figure of the vine is found in the Psalms and in the prophets, and always in reference to final Jewish destruction. Again Isaiah i., 8, the daughter of Zion is left as a cottage in a *vineyard*, as a besieged city. 5th chapter, "My beloved hath a *vineyard* in a very fruitful hill." "He planted it with the choicest *vine* and made a wine press." The Lord hath *trodden the virgin, the daughter of Judah as in a wine press*. Jeremiah ii., 20, I planted thee a noble *vine*; vi., 9, they shall thoroughly glean Israel as a *vine*; xii., 10, many pastors have destroyed my *vineyard*. Jesus made use of this figure when des-

cribing the final judgment of the Jewish nation.\* Isaiah tells us that the vineyard of the Lord is the *house of Israel*, and the *men of Judah* His pleasant plant, (or a tree planted by Him to fulfil His pleasure). Again Isaiah in his lxiii. chapter portrays the second coming of Christ, and for judgment, when He who travels in the greatness of His strength,† comes as an avenger ; His garments red and stained with blood (indicative of war) ; He treads the *wine press* in fury in the day of vengeance.‡

In the 25th of Jeremiah (dated 18 years before the first captivity), the first 14 verses are a prophecy of the restoration of the Jews to their own land, after the 70 years in Babylon. The prophet then carries on his prediction to the last epoch in their history ; 15th verse “ thus saith the Lord, take the wine cup of this fury at my hand, and cause the nations to whom I send thee to drink it.” 18th verse “ to wit, Jerusalem and all the cities of Judah and the kings thereof ; ” and then follows a list of kings and countries, all of whom, be it observed, have been mixed up at one time or other with the fortunes of the Israelitish nation, who are in their time to be visited in vengeance to the uttermost ; but the calamities are to begin in the city called by God’s name.§

“ His voice shall roar from on high from His holy habitation ” (the holy habitation refers to the city before named). Then comes the figure of the vine,—

\* See parables.

† “ All power is given unto me.”

‡ Compare this language with our text—Revelations xiv., 19.

§ Ezekiel ix., 5, 6, “ And they began with the ancient men before the house.”

“He shall roar upon his habitation, he shall give a shout, as they that tread the grapes, against the inhabitants of the earth.” The “earth” here spoken of is shown, from the 33rd verse, to be the Jewish land, which, from one end of it to the other, is to be a scene of slaughter, on account of which the shepherds, or principals of the flock, howl, and wallow themselves in ashes, because of the calamities from which there is no escape: and the crowning horror to the Jewish mind is depicted in the slain lying unburied in the streets. (See Josephus’ Jewish Wars). As the term, “the great vine of the earth,” cannot be made to apply to any other nation than the Jewish theocratic kingdom, so with no other nation could the Lord hold a “controversy with the shepherds and with the flock,” as there was but one enclosure, one fold, where He had “recorded his name.” Further, the calamities involving the other nations, “after the Lord had spoiled his own pasture,” are related by Josephus in connection with, or following the Jewish wars, fixing the fulfilment of the prophecy to the date of the fall of Jerusalem. Compare Isaiah xxiv., 19, 20, Jeremiah xxv., 33, and Ezekiel ix., 2.

Now, if the constant use of one figure in reference to one especial place be of any weight as evidence, we may claim to have established a connection between the language of the prophets beginning with Moses, and the words of the last great prophet to this people, Christ, and the event said to be accomplished in Revelations xiv., 19.

Allowing the great vine of the earth to be Old

Jerusalem, consider xiv., 7, 8, 14, for therein we learn that the judgment had come ; the city Babylon had fallen ; the harvest was reaped by the Son of Man, who re-appeared seated on a white cloud (signifying invasion), to render vengeance to His enemies, and to *judge the men according to their works* ; all this being the fulfilment of prophetic denunciation against the separated people. “I will measure their former work into their bosom.” Isaiah lxx., 7. “I will do to them after their way, and according to their deserts.” Ezekiel vii., 27. “I will *judge them* ; I will recompense their way upon their head.” Ezekiel ix., 11. This prophetic language is quoted by John in Revelations ii., 23 ; xviii., 8 ;—“I will give unto every one of you according to your work.” Revelations xvi., 5, 6 :—“Thou art righteous because thou hast judged thus.” “They have shed the blood of saints and prophets, &c.” Revelations xviii., 6.

## CHAPTER XIX.

### THE SCARLET WOMAN.

REWARD her even as she rewarded you, double unto her double, according to her works; Revelation xx., 12, "and the dead (spiritually) were judged out of those things which were written in the books, (prophetical) according to their works."

In passing to the next symbol we remind the reader that the whoredom and fornication spoken of in scripture, stand for idolatry and religious declension.

"*The woman arrayed in purple and scarlet*" is an equally significant figure for the separated people as employed in Revelation, xvii., 1, 2.

Come, I will shew thee the judgment of the great whore, that sitteth upon many waters, with whom the kings of the earth have committed fornication; the woman arrayed in purple and scarlet colour, and decked with gold and precious stones; mother of harlots; the woman drunk with the blood of the saints and the martyrs of Jesus.

"The seven heads\* are seven mountains, upon which the woman sitteth."

Now, the prophetic names for Jerusalem, in the days of her purity, were, "the virgin daughter of

\* Signifying complete dominion. See Jeremiah xiii., 27.

Zion," "the beauty of Israel," "the king's daughter all glorious within," "a comely and delicate woman," all terms indicative of holiness and sanctity. It was in this time that "the king greatly desired her beauty;" but when, by the multitude of her transgressions, Judah had profaned the holiness which the Lord loved, (Malachi, ii., 11,) then the term, the great whore, was in accordance with all that the prophets had uttered concerning her, Jeremiah, xiii., 27; Isaiah, lvii., 7-8.

The use of the feminine gender, as applied to the Jewish people, is singularly appropriate, if we consider the whole dealings of God with them. There had been a holy covenant of marriage entered into with God. "For behold, I am married unto you, saith the Lord." "For thy maker is thy husband; the Lord of Hosts is His name." "Draw near unto Me, ye who have made a covenant with Me, by sacrifice."

This intimate communion and relationship was never offered—was in fact withheld—from all other nations of the globe. "You only have I known of all the peoples of the earth. He hath not dealt so with any nation, as for his judgments (statutes) they have not known them." Therefore such language as the following could not be adduced to any but Jews:—"Thus saith the Lord, where is the bill of your mother's divorcement, whom I have put away? or which of my creditors is it to whom I have sold you? Behold, for your iniquities have ye sold yourselves, and for your transgressions is your mother put away." Ezekiel xvi. gives an epitome of the history of Israel

from the beginning to the close, and the language descriptive of its pollution and dishonour is identical with that of the Revelations, and most expressly details the condition which in the Apocalypse is summed up in the sentence, "*the great whore.*" Besides, it appears impossible to fix the opprobrious epithet upon any other people, past, present, or future, for the book affords no evidence that a covenanted religious bond of relationship existed with any nation save the Jews, and before a charge of adultery can be made there must of necessity be the marriage bond. In attempting to identify the woman sitting on the mountains spoken of in the Revelations with old Jerusalem, we might quote the whole of Ezekiel. But, leaving our readers to compare the two parts of scripture in full, we give only the heads of those passages which, without the slightest straining at an interpretation will, we think, establish the connection between the prophecy and its fulfilment.

Compare our quotation from Revelations xvii. with the following :—

Ezekiel xvi., 11.—"I decked thee with ornaments, I put a jewel on thy forehead, I put a beautiful crown upon thy head. Thou wast decked with gold and silver, thy raiment was of fine linen and silk and broidered work. Thou didst prosper into a kingdom. Thy renown went forth among the heathen for thy beauty, for it was perfect."

Jerusalem was "*the city of solemnities,*" "*the high places of the sanctuary.*" When *that* became the nursery of all that was abominable and offensive in

God's sight, *she*, from whom the law proceeded, and by whose legislative enactments all the nation was governed, is fitly styled the parent and source of impurity,\* "the mother of harlots." When at the height of prosperity she is charged with having prostituted to impure uses the gifts of her legitimate lord. "Thou didst take and deck *thy high places with divers colours.*" "My gold and my silver which I had given thee, and madest thyself images of men (idols), and didst commit whoredom with them. Thou hast built thee an eminent place, and hast made thee an high place in every street." The "every street" indicates only the land of Canaan, where the "fornications were multiplied;" (verse 29), and the whoredoms committed with the kings (or great ones) of the (Jewish) earth, refer to those high in authority who introduced and adopted the idolatrous practices of the Egyptians, Philistines, and Assyrians, within the boundaries of the Jewish land. "In the land of Canaan, unto Chaldea"† (verse 29), "thou takest strangers instead of thy husband," "thou hirest them that *they may come unto thee.*" By this we learn what we know to be historically true, that while the Jewish people imported Pagan idolatry into their once pure worship of Jehovah, the nations around them remained true to their gods and were idolators still; and this is the meaning of the 34th verse,—“Whereas none followeth thee to commit whoredoms, in that thou givest reward and no reward is given to thee.”

\* Be it remembered that the impure and licentious rites of paganism are never styled adultery.

† According to the multitude of thy cities are thy gods, O Judah.

Therefore the judgment against Jerusalem is as against a wife who committeth adultery and breaks the marriage vow, 38th verse ; and from the 37th to the 40th verse we see the connection of the prophecy with its fulfilment, as described in the Apocalypse ; all the lovers and friends are to be gathered against her to bring up a company, that is, that those through whom she has sinned would gather for combined action to throw down the eminent place ;\* these destroyers, in the hand of an avenger, should “*fulfil all God's will.*” . . . . . Now, the combined forces described in this 17th chapter of the Revelation, give all their strength to the dominant power of the time, ruling in the outside world ; “*they* are of one mind in hating the *whore*,” and they work together to accomplish her desolation ; “to make her naked, to burn her with fire,” until all the words of God's (prophetic denunciation) shall be fulfilled. Josephus has the following passage in his history of the Jewish wars, page 607. “A great number of auxiliaries were collected out of the cities of much less experience than the veteran troops, but what they wanted in experience was supplied in *enmity and hatred to the Jews !*”

“Nero assembled the Roman forces and a great number of auxiliaries, which the neighbouring kings sent him.” Now, we find, from the same authority, that Nero's expedition was to punish the rebellious Jews and the petty nations bordering upon them,

\* Chapter xvii., verses 10, 18.

“who were involved in the same infatuation,” (or rebellion against Roman authority.) Thus, these “nations” and kings, mentioned by Josephus, as sending troops to Nero’s aid, are but tributary princes to the Roman empire, and in this fact we find an explanation of Rev. xvii., 12, 13, 17. The agents employed were not possessed of absolute power themselves, but had power given them with the principal agent of the destruction, and they had agreed to join their power to that of THE BEAST.”\*

These surbordinate aids hoped to secure a double purpose in thus assisting Nero. They thought to obtain their pardon and safety, and gratify their insatiable hatred to the Jews, but especially to share in the plunder of their rich and envied neighbour; their help was accepted for the time “*the hour* ;” and Josephus, in organizing his army against the Romans, thus addresses them :—“Ye are going to fight with men *who have subdued to their obedience the major part of the world.*” The chief of those who assisted in the aggravation of Jewish calamities, were Syrians, Tyrians, Egyptians, Greeks, Ascalonites, Scythapites, Idumeans, Arabians, Parthians, Samaritans; these with the Roman dominant power make the number eleven; there are in the text ten horns (powers), who give their strength unto *the beast*.

\* For pre-eminence of authority in the battle styled THE beast.

## CHAPTER XX.

### THE TRADE AND COMMERCE OF MYSTIC BABYLON.

WE now point to another link in the chain of evidence which connects the Apocalyptic "Babylon" with old Jerusalem, namely, the minute particulars given of its trade and commerce. Revelations xviii., 12, 13. The merchandise was of gold, silver, precious stones, pearls, fine linen, purple, silk and scarlet; and all thyine wood, vessels of ivory, precious wood, brass, iron, marble, cinnamon, odours, ointments, frankincense, wine, oil, fine flour, wheat, beasts, sheep and horses, chariots and slaves, souls (or bodies) of men.

The minute detail of each article is not given without special reason. The reason was that the destruction of the city (Babylon) might be identified with the place whose rise and fall is the great subject of the scripture story. The things above specified, with the exception of the last named, horses, chariots and slaves, were imported into Jerusalem for the *service of the temple*.

Why these last were included in the catalogue is thus explained:—The traffic in horses and chariots and their attendant slaves was forbidden by the law-giver; and in the early time of the theocracy the in-

fringement of this prohibition by Solomon led to disastrous results. He sent into Egypt for his supply of horses. This led to renewed intimacy between the two nations,—to the marriage of Solomon with the King of Egypt's daughter, to the introduction by her of the worship of her national idols. Thus the temple was defiled, and the altar raised to Jehovah alone was dishonoured; and there appears a marvellous consistency when we find those things which were the cause of idolatry in the same catalogue with the\* things which, according to the prophet, had been prostituted to base and unworthy uses.

We now turn to the Book of Chronicles, 1st chapter, where is an account of the imports into Jerusalem in Solomon's time. He traded not only in horses, chariots and slaves, but in linen yarn, silver and gold, cedars, sycamore and algum trees. They gathered *for the temple* brass and iron, divers coloured cloths, linen, purple, crimson and blue, wine and oil, spices, precious stones and raiment of divers colours, &c.

We turn from the scriptures to the account of the vast riches connected with the temple at Jerusalem at the time of the end.

The whole fabric was built of polished stones; the porticoes of the temple were of white marble, with ceilings of cedar wood bound with iron, the gates were covered with gold and silver, one was of Corinthian brass; over the centre golden door hung a Babylonian veil of softest silk, of violet, scarlet, fine linen, and

\* Ezekiel xvi., 17.

purple. The priests were dressed in fine linen and violet colour, fringed with golden balls; the high priest had a covering for his breast diversified with five zones or colours, viz., gold, purple, scarlet, byssus and hyacinth, two sardonyx stones, the largest and richest that could be procured, over these twelve other precious stones, a tiara of fine linen skirted with a coronet of violet colour, about which was a crown of gold."\* (The fine linen represented purity of worship, the violet colour royalty of estate, and the crown sovereignty. Let the reader compare this account with the prophet's picture of the woman seated on high, and with John's symbolic personality of the "woman decked in divers colours.")

Wine, fine flour, and oil were in constant use in the temple; golden vessels carried the kneaded flour wherein the oil was mixed; there were golden censors for the frankincense, silken vests and purple girdles for the priests; sweet smells of many odours perfumed the place, and filled the air with fragrance.

Bulls, calves and sheep, by thousands, were daily sacrificed, and as nothing broken, torn, or disfigured was allowed to be used in the service of the temple, the constant renewal of supplies would necessitate an immense traffic in the kind of merchandise specified. Also in the time of the Herods, the Jewish nation possessed a navy of ships, and an extensive line of seaboard, reaching to Egypt, and her commerce extended to other countries. This will explain the disappoint-

\* Josephus, book 8, page 186.

ment and fright of those "who had been made rich by her," and the cry which was raised at Babylon's destruction, "Alas! alas! that great city, that was clothed in fine linen, in purple and scarlet, and decked with gold and precious stones." Revelations xviii., 16, 17, 18, 19; Jeremiah iv., 30; Ezekiel xvi.; Revelations xvii.

## CHAPTER XXI.

### THE WOMAN DRUNKEN WITH THE BLOOD OF THE SAINTS. —Revelations xvii., 6.

The closing sentence of our quotation from Revelations, namely, "The woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus," is parallel to the passage at the close of the 18th chapter. "In her (Babylon) was found the blood of the prophets, and of the saints and of *all* who were slain upon the earth," (Jewish); and to the persecution of the righteous in the Jewish earth, the prophetic records and Christ's quotations from them, apply, for example: "Also in thy skirts is found the blood of the souls of the poor innocents; I have not found it by secret search but upon all these." The *but* indicates that the imputed crime was special to the Jewish people, ("*all these*,") and this passage is evidently quoted by Christ, when He said, "It cannot be that a prophet *perish out* of Jerusalem." "That upon you may come all the righteous blood, shed upon the earth." Now the prophets and martyrs of scripture were connected with Jewish people *only*; and the judgments upon that people are distinctly said to be for the avenging of their prophets' cause. Allowing that the Jewish earth was the

limit, within which the slaughter was perpetrated, we can understand the language of the 16th chapter of the Revelations, when "the voice of the avenging angel came out of the *temple*, saying, "Thou art righteous, O Lord, which art and wast, because thou hast judged thus; for they have shed the blood of saints and prophets, and thou hast given them blood to drink, for they are worthy." For it was the men in high authority *in the temple* who had been the chief persecutors in religious matters; and this is what we understand by the language just quoted. The voice of vengeance found in the prophetic books,\* preserved in the holy place, testified to the justice of the punishment meted out, when they began with the ancient men which were before the house; Ezekiel ix., 5-7.

Once more, there cannot be two events of which the following can be predicated: "Thus saith the Lord, I will do in thee that which I have not done, and whereunto I will not do *any more the like*," Ezekiel v., 9. "There shall be a time of trouble such as never was since thine was a nation, even to that same time."† Daniel xii., 1. "A day of darkness and gloominess; a day of clouds and much darkness; there hath *not been even the like*, neither shall be any more after it." Joel, ii., 2.

"There shall be great tribulation, such as was not since the beginning of the world to this time, (coming) no nor ever shall be." Matthew, xxiv., 21.

\* The words that I speak (quote from the prophets) shall judge you in that day.

† The reader will observe that this trouble is to be in a certain resurrection day.

In Revelation xvi., 18, when the *last viol* of vengeance was poured out, there was "a great earthquake, such as was not since men were upon the earth." Compare these passages with the words of Josephus, in his account of the Jewish end, page 520.

"If any one look into the misfortunes of all the nations upon earth, of which we have any account, let them happen in what age they would, yet if they be compared with the calamities to which the Jewish nation was exposed, they will, in my opinion, *come far short.*"

Flavius Josephus, on the destruction of Judea—Book i. "Of the *great city.*"

The events which culminated the probationary forty years of apostolic time,\* are grouped together in John's revelation of them, and they are presented to us in the vi. chapter, as follows: A leader of an army goes forth to battle, the book of destiny unrolls, and page succeeds to page; one event follows another until the *great day* of wrath came, and the verdict of ejection was carried into effect. The return of the Son of Man, in great power, with all His holy angels, refers to the signs and seals to the truth of Christ's testimony, as exemplified in the visible infliction of the judgments He had foretold; and to each of the events here pictorially presented can be appended the sentence; "to this all the prophets agree." The first angel or agent employed in executing the vengeance is war. "They shall kill

\* This period we take to be, not only Christ's day, the Lord's day, but the millennial day—the thousand years, or probation day of hope.

one another." The true witness had said, "a man's foes shall be those of his own household." Josephus relates that the "beginning of the end of the Jewish nation was marked by internal discord."

Three strong parties\* were formed within the city ; these, in their mad selfishness and lust of power, committed greater atrocities than the foreign foe." "Then occurred a fearful destruction of the lives of their brethren." Josephus page 606. In this terrible destruction no compassion was shown, even to the infants, nor any regard paid to the grey hairs of men advanced in age. But it raged with equal havoc and destruction among persons of "*all ages and conditions.*" Here is the explanation of the passages;—Revelations xix., 17, 18; xx., 12,—“I saw the dead, *small and great*, stand before God in this judgment."

The Lord cometh forth as a mighty man of war. The result of this war was a famine symbolized by the "black horse." Revelations vi., 5. The famine was brought about thus:—During the party quarrels within the city, some of the citizens were mad enough to set fire to the stores of corn; the quantity thus viciously consumed was (according to Josephus) sufficient to last through many years' siege. Those who perished for want of food lay in heaps unburied in the streets, causing pestilence, the end of which is figured by the "pale horse." "Death, hell (or destruction) followed him." These were the plagues from within,

\* "The city was divided into three parts."

according to the words of their first prophet, Moses. Deuteronomy xxxii., 25. Then comes the terror from without, described under the figure of beasts of the earth, and we quote the language of the prophets from Moses onward to shew that the term beasts, indicates hostile invasion and desolating war, the agents being the pagan nations of the outside world. The reader will find that when the term "beasts of the earth" is used, it is always in connection with Jewish fortunes.

Moses.—"I will also send the teeth of beasts upon them." Deuteronomy xxxii., 24. "Their roaring shall be like a lion; they shall roar like young lions, and lay hold of the prey." Isaiah v., 29. "The young lions roared upon him and yelled, and they made his land waste." Jeremiah ii., 15. "The carcasses of this people shall be meat for the fowls of the heaven, and for the beasts of the earth, and none shall fray them away." Jeremiah vii., 33. "I will appoint over them four kinds, saith the Lord; the sword to slay, the dogs to tear, the fowls of the heaven, and the beasts of the earth."\* These dogs and fowls represent the outsiders, such as the Edomites, brought in by some of the Jews themselves (to assist, as was pretended, against the common foe), who, like the vulture and the jackall, hovering over the scene of carnage, were ready to increase its horrors and appropriate the spoil.

"The fowls of the heaven" mean those who by

\* Jeremiah xv., 3.

conquest or marriage were connected with the Jews, and had long basked in the sunshine of Jewish prosperity, and shared in the privileges of their constitution, but who in the last struggle joined the pagan Romans in overthrowing the "earth" which had nourished them. Four sore judgments on Jerusalem, sword, famine, noisome beasts, pestilence. These are the "noisome beasts passing through the land to devour it, and to make it desolate." Ezekiel xiv., 15.

We add one more passage to those already quoted, chiefly to show how exact was the fulfilment of prophetic language. Speaking of the last days of Jerusalem, Isaiah writes: "For thus hath the Lord spoken unto me, like as the lion and the young lion roaring on his prey, when a *multitude of shepherds* (or leaders) is called forth against him (Jerusalem) he will not be afraid of their voice, nor *abate himself* for the noise of them: so shall the Lord of Hosts come down to fight for *Mount Zion*, and for the hill thereof."

Now, interpreting this in the light of history, Josephus informs us that during the prolonged miseries of the Jews, all but the infatuated Hierosolomites themselves saw what the end must be, but no reverses conquered their courage or slackened their efforts ("he did not abate himself"). The concessions frequently offered them by their pitying foes provoked only their increased scorn and rebellion, and so long as their iniquitous leaders within the city could persuade them that Israel's God would in some way succour them and prevent the ruin of the *holy*

*place*, they persisted in desperate and sanguinary efforts against their *united* foes, and it was when they had exhausted their internal strength by civil discord, that God permitted and directed such an accumulation of terrors and horrible catastrophes as paralysed their minds and frustrated all their plans. Against this infatuated confidence in their false guides, who said "peace, peace, when there was no peace," our Lord warned the men who listened to Him:—"Wherefore if they shall say unto you, lo! He is in the desert, go not forth; behold, He is in the secret chambers, believe it not." Matthew xxiv.

"There was silence in heaven for the space of half an hour." Revelations viii., 1.

"A melancholy and deep silence and innumerable scenes of death presented themselves in every corner of the city." Josephus, page 697.

## CHAPTER XXII.

### THE END OF TIME.

IF we had no further information than that which the prophets afford, imagination would fill in the awful picture of the beleaguered city and its helpless inhabitants; but Josephus has left a graphic and terrible account of this time. When the starving Jews peered in silence over the walls, and watched the barrier rise which was to cut them off from hope and seal their doom, "not a sound was heard; the dread silence of despair reigned everywhere;" they abandoned all hope of safety. The famine raged in every house, destroying the people, houses full of women and children who perished with hunger. The narrow streets were crammed with the dead bodies of old men—children and youth swollen with famine, walked like ghosts through the streets. The sick had not strength to bury the bodies of their relations. Several in the very act of interring others fell dead themselves. Many, before the fatal hour came, dragged themselves to their graves, and there died. Yet, for all these miserable scenes "no complaints or lamentations were heard," they who yet continued to draw their breath with difficulty, looked "*with dry and envious eyes upon those who were dead and*

*enjoyed rest,*" thus mournfully fulfilling the predictions of the prophets; "they shall not be gathered nor be buried; they shall be for dung." Jeremiah viii., "Death shall be chosen rather than life," 9th verse. "In those days shall men seek death, and shall not find it, and *shall* desire to die, and death shall flee from them." Revelations ix., 6.

The allies of the Romans (those "who had agreed to hate the whore, to make her desolate and naked, to eat her flesh and burn her with fire"), sent abundant supplies to the investing army, and the soldiers ostentatiously displayed their good things to the famine-stricken wretches on the walls. This was surely "feeding the rebellious with wormwood and gall." Jeremiah ix., 15; xxiii., 15; Revelations viii., 11.

Our explanation of "the seals, trumpets and vials" is as follows:—

The seals are the purposes of God in course of *development*.

The trumpets represent the proclamation of God's wrath in action.

The vials, or contents thereof, are the actual punishments "measured" out and poured upon the guilty world.

"Heaven and earth," the historian says, "combined to fulfil *all* the words spoken by the mouth of the prophets," the first prophetic utterance being that of Moses, in the beginning of the Jewish world. Now, it must be observed that when the Lord came

forth to fight in this last war, it was not for the preservation of the literal Mount Zion, but for *its* destruction, and for the establishment of the spiritual Mount Zion, when Jerusalem, which then was, had vanished away.

## CHAPTER XXIII.

### THE MARTYRS SACRIFICED.

THUS we have attempted to connect prophecy with its fulfilment, and to shew that the first eight verses of this 6th chapter of the Apoclaypse is a relation of successive events which occurred in Jewish history, being the fulfilment of the word which had said, I will draw out the sword after them. The chief catastrophies occupy about three years and a half.

The 9th verse of this same chapter introduces us to some of the martyrs who had perished *bodily* in the Jewish land for the word of God, (the truth as it was in Jesus); their souls (lives) were hidden, and secure beyond the reach of those who could only "kill the body." It is shewn that vengeance on their account, although delayed, was sure, as Christ had foretold, "shall He not avenge His own elect? yea, and that speedily." The reason for the partial delay in the judgment is given, "they are to rest for a little season until their fellow servants also, and their brethren that should be killed as they were, should be fulfilled." The martyrs' blood was crying out from beneath the altar of their sacrifice and its cry ascended thus, "How long, O Lord, holy and true, dost thou not avenge our blood on them that dwell on the *earth*?"

Revelation vi., 12, describes, first, the convulsion and disruption of civil society, "there was a great earthquake" and then the profanation of the holy place, the desecration of its altars; the *sun* became black as sackcloth of hair, and the moon became as *blood*." The two luminaries representing the *temple ordinances*, the national services were at length abandoned, as had been predicted: "the sun and the moon withdrew their shining," "the stars of heaven fell, the heaven (itself) departed as a scroll when it is rolled together, and every mountain and island removed out of their places." . . . . The stars are the Jewish religious magnates who had shone in the heaven "or religious hemisphere of this earth." This desolation and overthrow of the religious system is foretold in such language as the following, beginning again with Moses, in Deut., xxxii., 22; "A fire is kindled in mine anger, it shall consume the earth, and set on fire the foundation of the mountains," (religious high places). Psalm, cii., 25-26. "Of old thou hast laid the *foundation of the earth*, and the *heavens* are the work of thy hands; they shall perish; yea, all of them shall wax old as doth a garment; as a vesture shall thou change them." Isaiah, lx., 19., "*The sun* (Jewish) shall be no more thy light by day, neither for brightness shall the moon give light unto thee." Jeremiah, xxxi. 35, "Thus saith the Lord which giveth the sun for a light by day, and the *ordinances* of the moon and the stars for a light by night." . . . If these ordinances depart from before me ('the mountain *was* moved out of its place, and they did depart') then

Israel also shall cease from being a nation before Me for ever. Matthew xxiv., 29, "Immediately after the *tribulation* of those days shall the sun be darkened, and the moon shall not give her light, and the *stars* shall fall from the *heaven*." The apostles, taking up the prophetic symbolic language, and their master's interpretation of it, spoke thus:— 2 Thessalonians ii., 8, "The mystery of iniquity doth already work (to its own destruction); then shall that wicked (system) be revealed whom the Lord shall consume"—how?—"with the spirit of His mouth,\* and shall destroy with the brightness of His coming." Hebrews xii., 26-27.—"Once more I shake not the earth only but also heaven. This word signifieth the removing of those things that are shaken, that those things which cannot be shaken may remain"—"Our God is a consuming fire."

2 Peter iii., 7. "The heavens and the earth which are now, by the same word, are kept in store reserved unto fire against the day of judgment and perdition of ungodly men." "The heavens shall pass away with a great noise." "The heavens being on fire shall be dissolved, and the elements" (or works connected with them) "shall melt with fervent heat," meaning that the temporal religious system, weighed in the balances and judged by the *light* of the new spiritual laws, would be found wanting and would dissolve away when exposed to the pure brightness of the new religi-

\* The testimony of his word.

ous hemisphere to be developed, but that the fire of God's wrath was revealed against the *men* who perished with their system and all its belongings.\*

In the time of the Jewish end, when the temple services were abandoned and the sun and moon *thus* withdrew their shining, John describes the condition of the people when "men's hearts were failing them for fear," and those who could escape from the city fled to dens and caves of the earth. Revelation vi., 15. Affright and despair reduced all ranks to one common level, and that was fulfilled which had been prophesied by Isaiah, regarding his people's end, (2nd chapter 20th verse) when a man's possessions, however valued and *idolized* before, were abandoned as worthless in the last vain effort to escape with life. "In that day a man shall cast his idols of silver and his idols of gold, which they made each one for himself to worship, to the moles and to the bats, to go into the clefts of the rocks, unto the tops of the rugged rocks, for fear of the Lord and the glory of His majesty when He arises to *shake terribly the earth.*" And this 6th chapter closes with the words which our Lord predicted should be the cry of the daughters of Jerusalem living in His day: "They said to the mountains and rocks, fall on us and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb, for the great day of His wrath is come, and who shall be able to stand?"

The time of this final Jewish calamity was to be

\* "Verily I say unto you that this generation shall not pass till all these things be done. Heaven and earth *shall pass away, but my words shall not pass away.*"—Matthew xxiv., 34, 35; Mark xiii., 30, 31.

the time of a "redemption" for the believers in Christ's warning; and Josephus relates that during the course of the war against Jerusalem, a cessation of hostilities and a withdrawal of the troops from the walls enabled many to escape, and that the Christians did "flee to the mountains." Doubtless this was in obedience to the Lord's warning, "flee ye to the mountains;" and thus they, acting out their faith in His word secured the fulfilment of the promise, "not a hair of *your* head shall perish," and it is affirmed that not a single Christian was known to have perished in the siege of Jerusalem.\* Those who endured through the persecution to this end were "saved." This brings us to Revelations vii., wherein we read that the four messengers of vengeance were commanded to hold in suspense "the destroying wind" until the servants of God were sealed and secured. The protecting shield is then thrown around the *whole spiritual* Israel, every tribe being equally represented. And here we must note the special time and circumstance of the judgment.

In Jerusalem, when so unexpectedly "encompassed with armies," there was gathered an immense multitude of the people from all parts of the nation, met to celebrate what was destined to be the last feast held within its walls. There were, within the city, two millions and a quarter of people. We turn again to the words of the prophets, beginning with Moses. Deuteronomy xxxii., 30:—"The Lord hath shut

\* "He that endureth to the end, the same shall be saved" from the destruction coming upon the *Jewish world*.

them up." "They shall be gathered together, as prisoners are gathered in the pit, and shall be shut up in the prison; and after many days they shall be visited." Ezekiel xxii., 19, 20. "Behold, I will gather you into the midst of Jerusalem as they gather silver, brass, iron, lead and tin into the midst of the furnace; and I will gather you in mine anger, and I will leave you there and *melt you*." . . . Revelations viii. commences with the opening of the seventh seal (the unrolling of the last page of destiny). There is silence in heaven (the Holy City). We take the partial suspension of hostilities to be the "*half hour*," or interval occurring at the time when the Romans adopted their last scheme for cutting off retreat from Hierosolyma. Titus, the general in command, during the consultation held with his officers respecting the advisability of "raising the mound about the city," curiously uses an argument in favour of it on the ground that it would enable him to "*sit still and watch the course of events*."

By the almost incredible exertions of the Roman legions, the wall was built round the city in three-and-a-half days. For the scripture account of these last days, this end of Jewish time, we refer the reader to Isaiah ii., iii., v., xxiv., xxxiii., lix.; Lamentations iv.; Ezekiel xvi., xxi., xxxiv., xxxviii.; Joel ii., iii.; Zephaniah iii.; Zechariah xiv.; Malachi iii., iv., v.

## CHAPTER XXIV.

### THE STAR FALLING FROM HEAVEN.—REV. IX.

THE stars spoken of in scripture represent the great ones of the earth, sometimes the leader of an army. The evidence throughout this chapter shews the contest to have been an earthly war. The star stands for the leader who was employed to direct the whole, and the vengeance being heaven directed, He is said to fall or come down from heaven. The star represents the Roman conqueror, whose successes spread the blackness of desolation over the once "pleasant land," chapter ix., 6th.

The effect of this leader's operation is the opening of the "bottomless pit," and from "out of the pit arose, as it were, the smoke of a great furnace," "the furnace of the Lord is Jerusalem." "I will gather you into a pit and I will leave you there and melt you." The expression bottomless pit, implies the prolonged destruction which attended the judgment, a "drawing out of the sword after them."

The term "bottomless pit," occurs in the 19th and 20th chapters, in connection with the fall, casting down and binding for a season, of the embodiment of evil. This is called the beast, the false prophet, the dragon, the old serpent, the devil, and Satan. All these words we

take to be an eastern style of emphatic reiteration of all the forms of evil connected with the corrupted system of religious teaching in the *then present evil world*, which received a fatal check on the introduction of Christianity. The evil influence was not totally destroyed until the end was fully come, but was cast down from its former position of absolute power over the people, and bound while yet "alive," and waiting its final destruction. This will explain the passage found in xii., 7, and following verses, commencing thus:—"There was war in heaven, Michael and his angels fought against the dragon, and the dragon fought and his angels; and the great dragon was cast out" (of heaven). We take this heaven to symbolize the religious hemisphere of the Jews, and we quote Christ's words "I beheld and saw Satan fall from heaven." The power of this devil\* was destroyed. How, and by whom? We answer, by Christ, and His angels or messengers. The victory over the "evil" was obtained thus: they overcame him by the blood of the Lamb and their testimony† (respecting him). These faithful ones "loved not their lives unto the death." And we take this chapter to represent the primitive leaders of the Christian community "fighting the good fight of faith," in spite of the opposition and attacks of the evil body, which strove to overwhelm them in a flood of persecution; and these first "soldiers of Jesus Christ" became so far victors as to overthrow the power of "evil," and so bind it within

\* Evil Jewish system.

† Revelations.

certain limits. The wrath of the "evil" was restrained. It is described as having but a short time, for it is said, "Now is come salvation and strength, and the kingdom of our God and the *power* of His Christ, for the accuser of our brethren is cast down" (awaiting destruction).

In the 2nd verse we read of locusts upon the earth; these locusts are in the 7th verse described as "like unto horses prepared for battle."

The name of locusts is used figuratively by the prophets, to denote devastation attending war, and Isaiah in chapter xxxiii., 4th verse, speaking of the siege of Jerusalem, says, "*your* spoil shall be gathered like the gathering of the caterpillar; as the running to and fro of locusts shall He run upon them."\* Their faces were the faces of men, their teeth were as the teeth of lions." We turn to Joel i., 6, and read thus, "a nation is come upon my land whose teeth are the teeth of a lion." The description continues, "they had breast-plates of iron" (the Romans wore breast-plates of iron), their wings as the sound of chariots of many horses running to battle. They had tails like unto *scorpions*." These scorpions are spoken of by both Jews and Romans at the time, but in this last Jewish struggle the Romans made them a special torment and harass, during the repeated attacks upon the "cities of the nations" previous to the final assault.

\* In the close of the verse it says, "They had on their heads, as it were, crowns of gold," and it is worthy of note that Josephus relates how Titus, the Roman general, presented to the principal men who shared his triumphs in the Jewish war, "crowns of gold."

"*To them* it was given that they should not kill them, but that they should torment them five months, and their torment was as the torment of a scorpion when it striketh a man. These are the darts that had stings in their tails." The king, whose conquests had opened the bottomless pit, was named in Hebrew Abaddon; in Greek, Apollyon, a destroyer.

We turn again to Joel's prophecy, 2nd chapter, and find the following:—"Blow the trumpet in Zion, sound an alarm in my holy mountain; the day of the Lord cometh. A day of darkness and of gloominess\* a day of clouds and of thick darkness; a fire devoureth before them, and behind a flame burneth." "The land is as the garden of Eden before them, and behind a desolate wilderness; the appearance of them is as the appearance of horses, as a strong people set in battle array." "Before their face the people shall be much pained, all faces shall *gather blackness*." "The Lord shall utter His voice before *His* army, for His camp is very great."†

Through Revelations ix. the destroying work goes on, but is not completed, for those who were left and not killed with these plagues "yet repented them not of their deeds." Here again we quote Josephus, who informs us that "in the midst of the horrors of death by famine, sword, and pestilence, the zealots and se-

\* Revelations xx., 9:—"They went up on the breadth of the earth, and encompassed the camp of the saints (in the holy mountain)."

† Modern parallel expressions:—"A gloomy atmosphere pervaded everything." "The very air seemed darkened by the thunder of the artillery."

ditionists in the city continued to commit the most atrocious cruelties among their fellow-citizens, whose miseries did but provoke their increased brutalities.”  
“ *Their eyes shall have no pity.*”

## CHAPTER XXV.

### THE CITY WAS DIVIDED INTO THREE PARTS.

IN Revelations xvi. we find the following sentence :—  
“ The city was divided into three parts.”

This was literally true of Hierosolyma, so that, in addition to the dividing of the population into three portions or parties, the city was separated into three portions by dividing walls. There was a desperate and bloody engagement before each, the victors clearing their way by fire and sword, as it is written a “ third part of the men were destroyed.”

We close this sketch of what we believe to be the burden of the Apocalyptic story, by referring once more to Ezekiel's prophecy, 38th chapter, where the chosen agent of vengeance against the holy people is spoken of as “ Gog of the land of Magog, and his bands.” Gog signifies governor, and joined with Ma, as *Magog*, indicates the people under his authority. Gog is said to be the “ chief prince of Mesheck (or Shesheck) and Tubal.” Connect this with the prophecy recorded in Jeremiah xxv., 10-25, where is predicted the destruction of the power employed to accomplish the *special vengeance* :—“ The King of Shesheck shall drink (of the cup of vengeance) after them ; ” that is, after all the other nations had been visited.

Now, it is affirmed by some ancient writers, that Tubal was the father of the Italians and Spaniards, and Jeremiah records that Gog was the chief prince of Mesheck, and Tubal, who was to come in the latter days to cover the Holy Land as a cloud. Now it was the Romans who conquered the land; and we say that John's record of the Jewish judgment, or rather the last phase of it, is found in Revelations xx., from the 7th verse. We ask that the eight verses may be studied in the light of the following exposition:—

Until the Jewish temporal dispensation had accomplished the design for which it was given no earthly power would drive them from their appointed position. "He suffered no man to do them harm." When enemies from without did succeed in injuring or subduing the nations for a time it was always heaven appointed vengeance, according to that which was written by their prophets, and the vengeance was accomplished by the God of their Hosts withholding his aid and leaving the passions of men to operate unchecked, as in the case recorded, when the Assyrian became the rod of God's anger against the ten tribes or kingdom of Israel (Isaiah x., 5, 17), and the Babylonians conquered the Judæan kingdom. In these cases it was the *embodiment of evil in the men* "or Satan let loose," to work out a certain destruction. In the 7th verse of our text, we are told that "Satan was let loose out of his prison, and that for a special purpose." Here we have the same evil spirit as before, worldly ambition, for he was loosed under Roman ambition, that he might deceive (or *persuade*) the

nations who were in the world, to gather together in battle. What for? That they might go up and compass the camp of the saints, (holy people and the beloved city Jerusalem). But their "compassing the city about with armies" would not have insured their success had not a higher power directed the battle. They took only that which was given, for *Fire\** came down out of heaven and destroyed *them* (the saints or holy people). Revelations xx., 9.

Now, the spirit of evil represented in this combined gathering of the outside nations, had to encounter an embodiment of evil within the camp, which they came to destroy; this is figured in the tenth verse. The deceiving devil, who persuaded the doomed multitude that they would ultimately conquer their foes, was, (as shewn by Josephus), the *Ecclesiastical body*, who, under the shadow of the authority of their system, prophesied peace when there was no peace, and deluded those who were indeed but too willing victims in the hands of their false guides. The result was that the blind leading the blind both fell into the ditch, and priests and people, teachers and taught, were destroyed together, cast into *irremediable* destruction, which is symbolized by a lake of fire and brimstone, the prophetic figure for destruction.†

The eleventh verse speaks of a "*great white throne*, and him who *sat upon it*, before whose face the heaven and the earth fled away." The previous verses having symbolled the complete destruction of the

\* Divine Vengeance.

† See Symbolism.

visible economy, and the "works therein being burned up," this new appearing represents the spiritual kingdom and the purity and holiness of Him who from thenceforth, should govern all nations by His truth. Psalm xcvi., 9. The phrase "*sat upon it*" conveys the idea of permanent possession which is expressed in the words "of His kingdom there shall be no end." "His kingdom is an everlasting kingdom." "He shall reign for ever and ever," Psalm lxxii., 17. This is an *invisible* and *spiritual* jurisdiction in contrast to the visible, and temporal jurisdiction of the former state; the old heaven and earth are represented as being unable to stand in the face of this new order of things, and they "flee away," for there was no place found for them; and the spiritually dead having been arraigned upon the evidence of the writings in their prophetic books, and judged according to their works, as connected with these books, were destroyed with their system, which was a ministration of death ending in destruction; death and hell were cast into the lake of fire.

We read that the dead were judged out of the books; but "there was another *book* opened," the book of life, with which these dead had nothing to do, for their names were blotted out of the book of life.

This book has to do with the new constitution of things pertaining to the "new heaven and the new earth," or dispensation of life offered through Christ,\*

to all men in every age ; \* and the conclusion drawn from the spirit of prophecy and from the testimony of Jesus in the revelation of all that has been fulfilled, is to the effect that old things having passed away, and all things having been made new, we in the "new heaven and new earth," need no longer fear a wrath which was expended to the "uttermost" in Jewish destruction, but we may, if we will it so, bask in the light and the love of a reconciled Father, shelter beneath the overshadowing hemisphere of religious freedom, wherewith Christ hath made us free, and walking in the light of the Lord and putting on the spirit of Christ, we shall be free of "the city which hath no need of the sun," (of Jewish ordinances) we shall walk in the light of it. "He that overcometh (evil) shall inherit all things." *Blessed are they that do His commandments*, that they may have the right to the tree of *life* and enter in through the gates into the city.

In conclusion, we have quoted from Dueteronomy, giving the predictions uttered by the first Jewish prophet, Moses. We have shewn the corroborative testimony of all the succeeding prophets up to the time of Christ, the "true witness of God," and last prophet raised up unto this people. From this true witness proceeded the unequivocal announcement connected with His time ; "*These* be the days when *all* that is written shall be fulfilled," thus shewing that between the first and last prophet every link in the

\* See chapter on Heaven and Earth passing away.

divine chain of events can be united ; each “pillar has been fitted into its appropriate socket,” and forcing all human creeds and inventions to stand aside ; we reverently and joyfully subscribe the Master’s words :—

“ It is finished.”

## CHAPTER XXVI.

### NOTES ON REVELATIONS.

IF such questions as the following should arise: "Why was the book called a Revelation written in symbolic language? Why, if the story relates to Jewish calamity, did not John plainly state the facts in his message to the seven churches of Asia?" we reply, that as regards the body of believers there was no necessity for simplifying the prophetic language, they having been educated, through the Apostolic age, unto the knowledge of the "all things to come;" "ye need not that I write, (only 'to stir up your pure minds by way of remembrance') ye yourselves know perfectly." They had believed Moses and the prophets, therefore they had accepted the warning testimony of Christ, which was the spirit of prophecy, and could thus compare the words of prophecy given in symbol with the same given by John and the other three apostles, and then knew that "the time was at hand" when "ALL that the prophets had written" was about to be fulfilled. And the escape of the Christians from the city of Jerusalem proves how well they knew, and how much they believed. Jesus, when warning his disciples of the coming wrath, said, "Let him who readeth understand," and their understanding these

things was to secure their personal safety, for "when ye shall see these things, then flee ye." John is speaking for our Lord when he repeats, "blessed is he that readeth and they that hear (or understand) the words of this prophecy."\* Why? "For the time is at hand." How should they have known so perfectly the imminent perils around them had not the information been given by those who were miraculously gifted to know the "all things." "To you it is given to know the mystery, to them (the unbelieving Jews) it is not given, therefore speak I to them in parables;" again, had John and the other apostles ventured to speak in plain terms of "the calamities which were nigh at hand," their lives would have been sacrificed to the vengeance of their countrymen, and lastly as the measure of Jewish iniquity was full, and their doom irrevocable, they were left blindly, ignorantly, to pursue their own way, so that while "they were eating and drinking, marrying and giving in marriage, the Son of Man came.

We offer also an explanation of the following words, found in Revelations x:—"And when the seven thunders had uttered their voices I was about to write; and I heard a voice from heaven saying unto me,—Seal up those things which the seven thunders uttered and write them not." "And the angel lifted up his hand to heaven and swore that time should be no longer." The 7th verse tells us, that before the consummation of the time when all

\* The complete Revelation.

prophetic denunciation should be fulfilled, the "seventh angel had to sound his trumpet."

During the preceding writing the "seven thunders had been uttering their voices." These represent the commotions, "wars and rumours of wars" which were convulsing the Jewish world, resembling the muttering of thunder preparatory to the coming storm, the final outburst of which is portrayed in the blast of the trumpet of the seventh and last angel. When his work was complete there was an end,—the consummation of Jewish time, signalized by their final judgment. Passing on to the 8th verse we read, "The voice spake unto me and said, Go take the little book. And I went to the angel and said unto him, Give me the little book; and he said, Take it and eat it up." Now, for an explanation of the command to eat up the book, we turn to Ezekiel ii., iii. Ezekiel describes a "roll of a book written within and without" (part plain, part concealed). And "there was written *within* (concealed) lamentations and mourning and woe." The 3rd chapter gives the command "to eat the book." The prophet obeys, and is then told to go to the rebellious Israelites, and speak *with* the words he had received, but not *with all* the words. He was to reveal part only (10th verse):—"Son of man, *all* my words that I shall speak unto thee receive into thy heart," or, hide in thine own bosom. Why? "For I will make thy tongue cleave to the roof of thy mouth; thou shalt be dumb and shall not be a reprover, for they are a rebellious house;" that is, that the people refusing to believe in

his message, the prophet was not permitted to go beyond a certain point in his warning.

There is something remarkable in the position occupied by Ezekiel, Daniel and John. Each in his own era stood as the recording angel or messenger, with the book of this people's destiny revealed to them, yet with express directions as to how much was to be revealed, and how much was to be withheld from the people. "Daniel was grieved in his spirit because of the visions," which in his time were afar off.

Ezekiel's vision is retrospective as well as prospective. He takes in the whole history of his people, "the vision is touching the whole multitude thereof." So that Ezekiel and John were occupied with the relation of the same event. Ezekiel discovered so much as he was allowed to reveal, but the people did not hear, did not care to understand, their cry being "the days are prolonged, every vision faileth." So was it in John's day. He and the other Apostles had not failed "to declare the coming of God." But they were met with the retort, "Where is the promise of His coming, for since the fathers fell asleep, all things continue as they were" ! ! ! John, like Ezekiel, was forbidden to speak plainly of the near approach of the evil, but was commanded "to eat up the book," or hide the counsel in his own breast, and beyond the inner circle of believers who understood prophetic symbolism, "the vision was as a book that was sealed," and the masses of unbelieving Jews, "who would not obey the truth," or "flee from the wrath coming," were left a prey to destruction. "Sudden

destruction cometh upon them, and they shall not escape."

It will be observed in both cases there is a reference made to the effect produced upon the prophets themselves by their "eating the book." Ezekiel says, "then did I eat, and it was in my mouth as honey, and as soon as I had eaten it, my belly (heart) was bitter."

We refer to the symbolic style of scripture, and find that the language relates to two different conditions of mind. The first effect of the communication was one of contentment and satisfaction implied in such sentences as those uttered by David, receiving the truth of revelation. He says, "They (the statutes of the Lord) are more to be desired than gold; sweeter also than honey and the honeycomb." Jeremiah was comforted in the midst of persecution because, "Thy words were found, I did eat them; and Thy word was unto me the joy and rejoicing of my heart; for I am called by Thy name," meaning that he was conscious of being the honoured medium of communication direct from Israel's God. But when the predictions he had uttered were fulfilled in the desolation of his people, his patriotic love of kin and country found expression, in passionate and touching lamentation, for the nation's overthrow.

"Behold! see if there be any sorrow like unto my sorrow. My bowels are troubled, my liver is poured out upon the earth, for the destruction of the daughter of my people." "He hath caused the arrow of his quiver to enter into my reins, he hath filled me with

bitterness." "Remember mine affliction, the worm-wood and the gall." Lamentations i., ii, iii. "Mine eye afflicteth mine heart." Meaning, that that which he saw coming, and that which had come, produced inward bitterness of spirit. Also, the honour conferred upon Ezekiel, in that he was entrusted with the secrets involving the destiny of a whole nation, was, as it were, sweet and pleasant to his taste; yet the realization of the full and disastrous consequences seems to have produced the same revulsion of feeling as experienced by Jeremiah; and Ezekiel's grief is referred to in his 21st chapter, 5 and 6: "I, the Lord, have drawn forth my sword out of his sheath: it shall not return any more. Sigh, therefore, thou son of man, with the breaking of thy loins and with bitterness, sigh before their eyes;" these words implying, as before, the secret anguish of soul, "for the tidings every heart shall melt, every spirit shall faint."

In the case of the apostle John, he having received into his heart the communications from the Father through the Son, he revealed them to believers so as to secure their safety, and he urges them to a course of holy obedience, and separation from the evils of the *world*, whose fashion was passing away. He affectionately entreats them, and that because it is the end of time, that they should abide in their calling, and John, in common with the other three apostles, exhibits throughout his teaching a beseeching earnestness of entreaty, a pathetic eagerness of warning, which tells us that because of the bitterness

of the knowledge of the things coming upon the earth, his deepest feelings and sympathies are working to secure the escape of the brethren from the doom he had predicted, knowing that it was no cunningly devised fable which he had received ; his watchword was :

“ Look to yourselves.” II. John, viii.

## CHAPTER XXVII.

### PRESENT CONDITION.

THERE is a declining respect for religious dogmas and narrow theologies, an eager casting about for a religious faith, founded upon a more elevated conception of a spiritual life, its motives and rewards, and a spirit of enquiry, which spring quite as much from the thirst for truth as from the suggestions of incredulity.

If we have accomplished the purpose with which we set out, we have shewn the continuous unfolding of a plan relating to the highest interests of humanity, the particulars of which plan are, as far as we know, confined to the one book, the internal evidence of which has been our only guide in the preceding exposition. We have shewn that the subject of the book, from beginning to end, is the rise and fall of the Judæan empire, but underlying their history and evolved out of their fall, we read of the establishment of a kingdom and the development of a new order of things affecting humanity as a whole. We have considered the fulfilment of prophecy, also the foundation laid, and the progressive building up of a new creation, which, when fitly framed and compacted together, needed no longer the support of Jewish enactments,

so that as a surrounding scaffolding is removed when a building is completed, the encumbrance, and as it were dead weight, of preparatory material was cleared away in the dissolution of Judaism, and that the Jews disregarding all the warnings given; and clinging tenaciously to the worn out tottering supports, were involved in the destruction which cleared the scaffolding away.

We have pointed out the new and finished building disencumbered of outward support; we see it rise in its own inherent strength and comeliness, developing its perfect beauty in God's own light.\* We have shewn the adaptability of this new building to all wants; its imperishable strength, and shelter secured to perpetual generations; for, "of His kingdom there shall be no end."

But in attempting to establish such a theory of Bible exposition, it is evident that our conclusions tend to uproot the supports of modern theology. But, believing that we have the mind of Christ, and that it is impossible to do anything against God's truth, "whose foundation standeth sure," yet we hope we have succeeded in shewing *how* securely faith may build her highest hopes on "the promise once delivered to the saints," and if, by clearing away the difficulties which have so long enveloped the whole matter, we have been honoured to exhibit the proclamation of "glad tidings of great joy," freed from the added conditions ascribed to them by polemical

\* "In thy light shall they see light." "His life was the light of men."

authority, we trust that many weary perplexed spirits will find that peace and perfect rest to secure which the whole work was begun, carried on, and completed.

As we have just observed, the reception of our explanation of scripture would uproot many of the doctrines of modern theology, and we cannot but add that "such a consummation is devoutly to be wished." For what has been—what is the result of the present system of teaching? Surely the pitiful minority of professing Christians as opposed to the overwhelming multitude of the hypocritical and unbelieving, present a powerful plea for the necessity of the revision of our articles of faith. Reading the Bible account of the stupendous success which immediately resulted from the first proclamation of the new faith, of the thousands who eagerly, and in a day, accepted the life then first offered to them, we ask the question while reviewing the present condition of Christendom: Has the truth lost its power? Is humanity, in its vileness, farther from the Creator than in earlier times? We are satisfied that this is not the case, but that as a general rule men have the old craving after the good and the true; but the simplicity of the good and the true things once uttered, has been so smothered in the doctrinal drapery, cut and fashioned according to human invention, that the vitality in them is all but lost. Doubtless there is a plain and painful contradiction between the popular theology and the consciousness of enlightened men; how much does all Christendom need a new form of religion to reconcile the understanding, the conscience, and the heart, and the soul

to the great work of life ! Man marches forth to fresh triumphs in religion as in philosophy and art ; God says to him, " long enough hast thou compassed this *mountain*, turn, and take thy journey forward."

"LO! THE LAND OF PROMISE IS BEFORE THEE."

FINIS.



*READY FOR THE PRESS,*

BY SAME AUTHOR.

---

**T**HE RELIGIOUS CREATION. Symbolized  
in Genesis i.

---

**T**HE RELIGIOUS SYSTEMS TERMED  
“HELL AND THE DEVIL.”

---

**P**REDESTINATION & ELECTION TERMS,  
Limited to Apostolic Times.

---

**T**HE DAWN OF THE RESURRECTION.



